By What Authority?

Companion A — The Verse-by-Verse Analysis

The complete verse-level data behind the reconstruction.

By What Authority? — The Verse-by-Verse Analysis
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This edition is complete as published; no ongoing update schedule is planned.

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How to Use This Companion

This is the reference apparatus for the By What Authority series. It is not designed to be read end to end. It is designed to be consulted — when you want to verify a specific claim in Volume 2, when you want the full evidence behind a particular verse's classification, or when you want to check what the earliest manuscripts actually say.

What this Companion contains

The Signal Profile Across Known Interpolations — a table of forty acknowledged interpolations across the Old and New Testaments, showing that the twelve signal codes used in this analysis fire consistently against cases that scholarship already accepts. This section establishes that the signals were not designed to find what the argument wanted to find.

The Apostolikon — the reconstructed letters of Paul, with every assessed verse in table format: the verse text, its status (ATT, SUS, REM, PAR), the signal codes that fired, the external witness, and the scholarly case. Where a verse carries formal scoring, the note row also shows the full and MA-independent confidence lines.

Companion C — The Apostolikon Antitheses — a reconstruction of Marcion's lost Antitheses using Companion B as its base text. Each entry places an Old Testament passage alongside its Apostolikon counterpart with a brief analysis of the contrast. Companion A is the evidential apparatus; Companion C is the contrastive one.

Marcion's Evangelion — evidence note summarising the hostile-witness basis and pointing readers to BeDuhn and Roth for the full scholarly reconstructions.

Key Greek Terms — a reference list for the technical vocabulary used throughout the series.

Appendices — Appendix B (manuscript witnesses to flagged passages), Appendix M (methodology in full), Appendix C (Philemon control, the clean control letter showing the signals do not fire on uncontested Paul), and Appendix N (Edition Summary, recording substantive adjudication changes between published editions). For the contrastive apparatus, see Companion C — The Apostolikon Antitheses.

How to look up a verse

Each letter is presented in canonical order. To look up Romans 13:1-7, find the Romans section and locate the verse range. Each row carries the complete adjudication: status, signals, confidence percentages (full and MA-independent), external witness, and the scholarly case in brief. The full argumentation is in Volume 2.

Status codes used throughout

ATT — Authentically Pauline. Retained in Companion B.

SUS — Suspect. Retained with a flag; the case for removal is present but does not reach the REM threshold.
REM — Removed. Not present in Companion B.
PAR — Partial excision. The verse appears in Companion B with the interpolated phrase removed.
DIR — Directionally flagged second-pass material. Retained in the text.

Signal Key

MA	Marcionite absence — direct or block-inherited (weight 0.75)	**MA†**	qualified Marcionite absence — indirect or contested (weight 0.65)
IA	internal anachronism / independent attestation (weight 0.9)	**SR**	structural rupture — coherence broken by passage
WS	Walker (2001) vocabulary and linguistic identification	**AC**	argument completes without passage
HS	hostile silence — fathers argue past passage without quoting	**HW**	hostile awkward defence — argument weakened by passage
TC	temporal correlation — anachronistic content	**PI**	positional instability — floating in manuscript tradition
IU	institutional utility — passage benefits later institution (weight 0.1)	**DSB**	directional signature, block-confirming — second-pass audit confirms a first-pass block anomaly (weight 0.4)

Evidence classification tiers

What kind of evidence establishes each passage's status

Tier	Evidence type	How it works	Weight
Tier 1 Direct	Direct external attestation	Explicit patristic quotation, explicit absence, or directly reported variant. *e.g. directly reported presence, absence, or variant in a hostile witness*	High
Tier 2 Indirect	Reconstructed hostile-witness absence	Inferred Marcionite form from Harnack, BeDuhn, Schmid, or comparable hostile-witness reconstruction. *e.g. reconstructed absence or form from hostile-witness analysis*	Good
Tier 3 Inferred	Manuscript/contextual instability	Manuscript instability, displacement, omission, broad external/contextual witness, or late/fragmentary hostile attestation. *e.g. Romans 2 mixed late/fragmentary attestation lowers the tier but does not veto removal*	Mod.
Tier 4 Internal	Internal evidence only	Style, structure, coherence, argument-completion, or institutional utility without material external witness. *Useful for visibility and corroboration, but weakest when isolated.*	Weak

How evidence tiers feed confidence scores

Tier 1 direct — Can reach CONFIRMED alone › **Tier 2 reconstructed** — Reaches PROBABLE with 2+ signals › **Tier 3 / 4** — POSSIBLE floor with other signals › **Single-scholar constraint** — applies

The single-scholar constraint

One scholar contributes at most one signal per verse — prevents double-counting

Without constraint — Walker's vocabulary + structural + rhetorical observations all counted = inflated score › **With constraint** — Walker contributes WS signal only — his most characteristic method

Result: convergence score reflects genuinely independent lines of evidence — not the same evidence counted multiple times through different framings

Evidence classification tiers — Tier 1 direct external attestation; Tier 2 reconstructed hostile-witness absence; Tier 3 manuscript/contextual evidence; Tier 4 internal evidence

MA-independent scores show the confidence figure recalculated with Marcionite Absence signals (MA and MA†) removed entirely — the structural, stylistic, and historical case without Tertullian.

Confidence tier system

Flagged verses carry full and MA-independent scores where applicable

		Full score All active signals	MA-independent Marcion removed
CONFIRMED ≥ 80%	**Classification: REM** Removed from reconstruction *Highest-confidence removal tier*	Strong · multiple signals	Holds without Marcion
PROBABLE 60–79%	**Classification: SUS (Suspect)** Flagged · treated with caution *Retained as SUS alone; block-anchored verses clear REM at 60%*	Good convergence	Partial · 2–3 signals
POSSIBLE 35–59%	**Classification: ATT/DIR** Authentic or directionally flagged *Credible signal floor; retained unless adjudication warrants otherwise*	Weak convergence	1–2 signals only
UNLIKELY < 35%	**Classification: ATT** Retained in reconstruction *Baseline-consistent · no anomalous signals*	No convergence	No signals fire

Why two scores matter

The circularity risk

If Marcion edited Paul, his absences tell us about Marcion, not interpolators. MA signal alone proves nothing.

›

The answer

Strip MA/MA† entirely. The remaining structural, stylistic, temporal, manuscript, and DSB-confirmed block evidence shows how much of the case survives without Marcion.

Classification labels in Companion A

REM	SUS	DIR	ATT
Removed — interpolated	Suspect — flagged, not removed	Directionally flagged — retained warning only	Authentic — retained in reconstruction

Confidence tier system — CONFIRMED / PROBABLE / POSSIBLE / UNLIKELY, with full and MA-independent scores

This opening profile lists textual additions and compositional insertions identified by mainstream scholarship across the Old and New Testaments. It exists for one

purpose: to demonstrate that the twelve signal codes used in this companion and described in Appendix M, were not invented to identify what this document wanted to find. They fire consistently across every case that scholarship already accepts, identified independently by conservative and critical scholars alike. The signal profile is not circular. It was established on uncontested ground before being applied to the contested Pauline passages.

Two methodological categories are distinguished. New Testament textual interpolations are scribal additions to finished documents — passages inserted into a text that already existed. Old Testament compositional insertions are additions to texts during their formation — a different process, but producing the same signal profile: writing-style shift, structural disruption, argument completion, and internal anachronism. The OT cases are listed separately and carry the additional caveat that source criticism operates on different methodology from textual criticism. They are included because they demonstrate that large-scale additions, entire chapters, extended sections, are normal in ancient literature, not extraordinary.

Confidence: A = near-universal scholarly consensus · B = strong majority support. Source ratings in brackets {A}-{C} follow the United Bible Societies rating system (Metzger/Omanson, A Textual Guide to the Greek New Testament, German Bible Society): {A} = virtually certain · {B} = some doubt · {C} = considerable doubt.

New Testament Textual Interpolations

Reference	Description	Conf
Mark 16:9-20 MA · AC · WS · PI · IU Metzger/Omanson UBS {A} for shorter reading. Sinaiticus, Vaticanus omit. McGrath (KJV defender) concedes absence and style shift.	Longer ending — resurrection appearances, serpent handling, ascension. Three competing endings exist (long, short, conflated).	A
Mark 16:8b PI Metzger; UBS apparatus	Shorter alternative ending appearing between 16:8 and 16:9 in some manuscripts.	A
Mark 7:16 MA · AC Sinaiticus, Vaticanus, P45 omit. UBS apparatus.	"He who has ears to hear" — absent from oldest MSS. Standard insertion formula.	B
Mark 9:44, 9:46 MA · AC Sinaiticus, Vaticanus omit. UBS apparatus.	Hellfire refrain repeated from 9:48 — absent from oldest MSS.	B

Mark 11:26 MA · AC · IU Sinaiticus, Vaticanus omit. UBS apparatus.	Conditional forgiveness — absent from oldest MSS, harmonises with Matt 6:15.	B
John 5:3b-4 MA · AC P66, P75, Sinaiticus, Vaticanus all omit.	Angel stirring the water — explanatory gloss entering from margin.	A
John 7:53-8:11 MA · AC · WS · PI · IU Metzger/Omanson UBS {A} for omission. Sinaiticus, Vaticanus, W omit. Tertullian, Origen, Chrysostom, Cyril silent. McGrath concedes.	Woman caught in adultery — absent earliest MSS, moves position, style differs.	A
John 21 AC · WS · IU · SR John 20:30-31 is formal conclusion. Majority scholarly consensus.	Entire chapter — duplicate conclusion, authorial voice shift to third person.	A
John 1:6-8, 1:15 AC · WS · SR Bultmann, Käsemann; widely accepted in Johannine scholarship.	John the Baptist prose interruptions to Logos hymn — different register.	B
John 5:28-29 WS · SR Bultmann, Käsemann; breaks consistent Johannine eschatological pattern.	Future bodily resurrection — contradicts Johannine realised eschatology.	B
Luke 22:43-44 MA · AC P69, P75, Sinaiticus*, Vaticanus omit. Metzger, UBS apparatus.	Angel strengthening Jesus, bloody sweat — absent oldest MSS.	B
Luke 23:34a MA · AC Earliest papyrus and uncials omit. Ehrman; UBS apparatus.	"Father forgive them" — absent from P75, Sinaiticus original, Vaticanus.	B
Luke 24:51b MA · AC · IU Sinaiticus*, some Old Latin omit. Metzger.	"Carried up into heaven" — absent from Sinaiticus, early witnesses.	B

Matt 6:13b MA · AC · IU Metzger/Omanson UBS {A}. All critical editions. Multiple competing endings in later MSS.	Doxology "for thine is the kingdom" — absent all oldest MSS, liturgical addition.	A
Matt 16:2b-3 MA · AC Sinaiticus, Vaticanus omit. UBS apparatus.	Weather signs — absent from Sinaiticus, Vaticanus, many witnesses.	B
Acts 8:37 MA · AC · IU Metzger/Omanson UBS {A}. All critical editions.	Baptismal formula — absent all oldest MSS, imposes later ritual on narrative.	A
Acts 15:34 MA · AC UBS apparatus; Metzger.	"Silas remained" — absent oldest MSS, contradicts 15:33.	B
Acts 24:6b-8a MA · AC Metzger; UBS apparatus.	Extended passage about Lysias — absent oldest MSS.	B
Acts 28:29 MA · AC UBS apparatus; Metzger.	Jews depart debating — absent oldest MSS.	B
1 Cor 14:34-35 MA · AC · WS · HW · PI · IU Walker, Fee, BeDuhn, Ehrman independently. 14:33 connects to 14:36.	Women silent in churches — moves position in some MSS, contradicts 11:5.	A
1 Thess 2:14-16 IA · WS · HW Walker, Pearson, Ehrman. Paul died 64 CE; cannot reference 70 CE as past.	Anti-Jewish retribution — references 70 CE destruction written 50 CE.	A
2 Cor 6:14-7:1 MA · AC · WS Fitzmyer, Fee, majority. 6:13 connects directly to 7:2.	Unequal yoke — Qumran vocabulary absent elsewhere in Paul, interrupts flow.	A
Rom 16:25-27 MA · PI · WS Gamble, Metzger. Three competing positions = positional instability.	Floating doxology — appears after ch.14, 15, and 16 in different MSS.	A

Pastoral Epistles WS · IU · IA Near-universal critical consensus. 300 words not found in authenticated Paul.	1 & 2 Timothy, Titus — dramatically elevated hapax rate, developed ecclesiology.	A
Ephesians WS · IU Majority critical scholarship. Missing from Marcion's original Apostolikon order.	Elevated style, deutero-Pauline ecclesiology, lacks personal greetings.	B
2 Thessalonians WS · IA · IU Majority critical scholarship. Discusses forgery (3:17) — authentic Paul does not.	Contradicts 1 Thess eschatology; addresses community situation post-Paul.	B
1 John 5:7 MA · TC · HW Metzger/Omanson UBS {A} for omission. Athanasius never cites despite needing it.	Heavenly witnesses — absent all Greek MSS before 16th century.	A
1 John 5:8 partial MA · AC Ehrman, Metzger; standard consequence of the 5:7 insertion.	Transition verse altered to accommodate 5:7 insertion.	B
Hebrews WS Near-universal. Origen: "Who wrote it God only knows."	Not Pauline — different Greek style, anonymous, different theology.	A
Jude 22-23 PI UBS apparatus; Metzger. Three distinct textual forms.	Text varies significantly between manuscripts — unstable tradition.	B

Old Testament Compositional Insertions

The following cases involve additions to texts during their formation rather than scribal insertions into finished documents. The methodology is source criticism rather than textual criticism, but it produces the same signal profile. These cases are included because they demonstrate that large-scale additions — entire chapters and extended sections — are normal in ancient literature, not extraordinary. The scale objection ("you cannot add three chapters to a letter") is answered here: Deutero-Isaiah is fifteen chapters added to an existing prophetic collection. The Elihu speeches in Job are six

chapters added to a finished dialogue. The priestly creation narrative in Genesis is two chapters added before an existing account.

Reference	Description	Conf
Isaiah 40-55 WS · IA · AC Near-universal critical consensus. Different historical referents (Cyrus named 150 years early).	Deutero-Isaiah — exilic material in 8th-century collection. Setting, vocabulary, theology all differ from Isaiah 1-39.	A
Isaiah 56-66 WS · IA Majority critical scholarship.	Trito-Isaiah — post-exilic third layer with distinct community concerns.	B
Job 32-37 AC · WS · SR Near-universal. Even conservative scholars note the intrusion. God addresses Job, Eliphaz, Bildad, Zophar — never Elihu.	Elihu speeches — Elihu appears from nowhere, not mentioned in prologue, ignored in divine verdict, interrupts the completed Yahweh-Job dialogue.	A
Job 28 AC · WS · SR Majority OT scholarship.	Wisdom hymn — self-contained poem interrupting Job's sustained speech. No speaker attribution fits context.	B
Genesis 1:1-2:3 WS · SR Documentary hypothesis. Near-universal in critical scholarship.	Priestly creation account — different vocabulary (Elohim not YHWH), different style, different sequence from Gen 2:4 onwards.	A
Numbers 12:3 IA · WS Self-evident internal anachronism. Near-universal.	"Moses was very humble, more so than anyone on earth" — Moses cannot write this about himself in third person.	A
Deuteronomy 34 IA Self-evident. Even ancient rabbis noted this. Jerome attributed it to Joshua.	Account of Moses's death and burial — Moses cannot record his own death.	A
Amos 9:11-15 WS · SR · AC Majority OT scholarship. Amos's entire message is	Hopeful restoration ending grafted onto judgment prophecy — different tone, vocabulary, eschatological framework.	B

judgment; restoration ending contradicts it.		
Jeremiah (LXX vs MT) PI Emanuel Tov; demonstrated from Dead Sea Scrolls fragments confirming the shorter Hebrew Vorlage.	Greek LXX Jeremiah is one-eighth shorter than Hebrew MT, with different chapter order — two distinct editorial editions.	A
Psalm 151 WS · MA Found in Dead Sea Scrolls as separate composition. Not original to Psalter.	Included in LXX but not Hebrew canon — additional psalm with different style.	A

Across forty cases spanning both testaments, four centuries, and two different forms of textual analysis, the same signal profile fires consistently. No case in this table was selected because it supports the argument of this document. Every case was selected because mainstream scholarship already identifies it as secondary. The signals are not designed for the Pauline analysis. They are the methodology that produced this table — applied to Paul's letters in Companion A and summarized in Volume 2, Appendix A.

The Apostolikon: The Reconstructed Letters of Paul

Marcion called his Pauline collection the Apostolikon, "the Apostle." The title treats Paul not as one apostle among many but as the decisive apostolic witness. This appendix presents that reconstructed Pauline corpus in readable form: interpolations removed, suspect passages retained but flagged, and the English kept close to the Greek rather than paraphrased.

The verse text here follows the World English Bible (WEB), chosen because it is public-domain English based on the Westcott-Hort critical text. The argument does not depend on WEB wording; readers can compare other modern translations alongside it. A few verse numbers differ from KJV-style numbering. That reflects the critical text, not an error. The clearest Pauline example is the floating Romans doxology associated with the end of chapter 14, the end of chapter 15, and 16:25-27.

A note on coverage: this appendix now annotates every verse of every letter in the reconstructed ten-letter corpus. The Apostolikon contains 1,794 verses (Romans 436 + 1 Cor 437 + 2 Cor 257 + Gal 149 + Eph 155 + Phil 104 + Col 95 + 1 Thess 89 + 2 Thess 47 + Phlm 25). Each verse receives status, evidence tier, Marcion attestation, and any note prose carried by the canonical data. Some entries are brief because they record a clean pass or inherited metadata rather than a developed removal case.

A note on what 'clean pass' means and does not mean: a verse marked ATT without a developed note has not fired any signal under the methods applied. It has not necessarily been subjected to the same depth of analysis as the SUS and REM material. Approximately 78 per cent of ATT verses carry no signal analysis. The project has been thorough at the boundaries and thinner in the interior. A reader who applies the signal framework — the weights are in Appendix M, the criteria are explicit, the dataset is public — to the unexamined ATT pool and finds further interpolation candidates is extending the project. If those candidates go in the same direction as the material already flagged, the directionality case is stronger. If they go in the opposite direction, that is evidence the project needs to see. Either result advances the question. Keep digging.

Reading Guide

Each verse entry uses a two-row layout:

- Row 1: status marker, verse reference, and verse text.
- Row 2: the shaded metadata row. Where relevant, it gives confidence language, signal lines, evidence tier, and Marcion attestation.

Some ATT verses have only a brief metadata line; heavily discussed verses carry fuller prose.
REM — Interpolated (high confidence). Convergent independent signals: absent from Marcion's Apostolikon, Walker (2001) stylometric identification, and/or structural inconsistency. Multiple independent scholars agree the passage is secondary.
The Marcionite absence evidence carries particular weight because it rests on two independent hostile witnesses — Tertullian, who quoted Marcion's text in order to attack it, and Harnack, who reconstructed it from the assumption that Marcion was an editor. Neither was arguing for this document's conclusions. Their independent corroboration of the same textual differences is the primary basis for the REM designation.
SUS, Suspect passage. One or more independent signals raise authorship questions, Walker (2001) stylometric identification, structural inconsistency, or hostile silence (HS) — but without the convergent certainty for a REM classification.
UNC — Unconfirmed. Patristic evidence is ambiguous or absent; the passage cannot be confidently classified as either interpolated or authentic. Retained in the text pending further analysis.
ATT — Authentic Pauline core. No significant interpolation signals. In letters attested by Polycarp and early patristic sources, the absence of any flag indicates the passage was almost certainly present in Marcion's Apostolikon.
DIR — Directionally flagged (second-pass). Content moves against the directional signature established by the content-neutral first pass — toward covenant, law rehabilitation, hierarchical order, or transactional conditionality — in a context where surrounding authenticated text moves in the opposite direction. No independent first-order signal has confirmed this passage. Retained in the text. The ds_note identifies the specific phrase or clause suspected and the directional category (COV = covenant reattachment; LAW = law rehabilitation; HIE = hierarchical insertion; TXN = transactional conditionality). DIR is a second-pass designation only: DS never classifies alone.

A Note on the Confidence Scoring System

The confidence figures in each note row are a reading aid for the general reader, not a formal statistical claim. Their purpose is to make the basis of each classification immediately visible without requiring familiarity with the underlying textual criticism. Scholars evaluating this argument will assess the primary evidence directly; these figures are for everyone else.
Formula. The compound independent-evidence formula is: $P = 1 - \prod(1 - P_signal)$ for each signal that fires. This is the mathematically correct structure for independent lines of evidence. Each additional independent signal that confirms interpolation makes the authenticity hypothesis geometrically less likely — not merely less likely by one increment. The same structure underlies forensic DNA identification and clinical diagnostic reasoning, where multiple independent tests compounding on the same conclusion provide categorically stronger evidence than any single test alone.
Base probabilities. MA (Marcionite Absence) carries 0.75 when the absence claim is strongest; MA† carries 0.65 when the claim is inferential, single-source, or otherwise qualified. IA (Internal Anachronism / Independent Attestation) carries 0.90. The

structural and corroborating signals (PI, SR, WS, AC, HW, HS, TC) each carry 0.45. DSB carries 0.40 and applies only when the second-pass directional audit confirms an already-detected block-level anomaly; it cannot classify alone. IU (Institutional Utility) carries 0.10: it establishes motive, never method. These are calibrated scholarly judgment weights, not measured frequencies. They are the main source of subjectivity in the system.

Sensitivity. The weights are intentionally exposed as judgment weights rather than hidden certainties. Readers can test alternative weighting in the workbench package; exact counts should be regenerated from the canonical JSON rather than copied from static prose. The published labels should therefore be read as structured adjudication summaries, not as immutable outputs of a fixed statistical model.

MA-independence test: the majority of flagged passages score at POSSIBLE or higher using only non-Marcionite signals — SR, WS, AC, HS, HW, TC, PI, IA, IU. A minority of passages are MA-dependent (they would fall below threshold without the Marcionite absence signal); these are marked in their note rows.

Directional pattern: every passage that scores on non-Marcionite grounds alone moves Paul toward covenant continuity, not away from it. This finding is established as a second-pass audit of the results. Where that audit confirms an already-detected block-level anomaly, it is encoded as DSB — Directional Signature, Block-confirming.

Reading the two confidence lines. Where a note carries formal scoring, it shows two scores.

The first — Confidence: X% · LABEL — is the full score including all signals.

The second — MA-independent: X% · LABEL — recalculates the same formula with the Marcionite Absence signal (MA, MA†) removed entirely. It shows how much evidential weight survives if Marcion is set aside as a witness.

Why this matters. The most common objection to this document is that it is circular: Marcion's shorter text is used to identify interpolations, which then confirm that Marcion's text was shorter. The MA-independent score answers this directly. If a passage still scores at POSSIBLE or higher without MA — meaning structural rupture, stylistic anomaly, argument completion, hostile silence, or patristic temporal correlation — the case does not depend on Marcion.

Across the current apparatus, the MA-independent line shows which cases survive without MA or MA† and which are genuinely Marcion-dependent. Entries that fall to zero without MA are marked accordingly in their note rows.

What the two lines tell you in practice.

A passage showing Confidence: 88% · CONFIRMED and MA-independent: 73% · PROBABLE is strongly evidenced on both counts — remove Marcion entirely and it remains a probable interpolation.

A passage showing Confidence: 75% · PROBABLE and MA-independent: 0% · MA-dependent rests primarily on Marcionite evidence; a reader who discounts Marcion should treat it with proportionally lower weight.

The two scores together give an honest picture of how much of the case survives the hardest version of the circularity objection.

The directional pattern and the second pass. The directional finding above — that every independently identified interpolation moves in the same theological direction — is itself a result of the first-pass content-neutral analysis. It was not an assumption

that guided the identification of interpolations. It emerged from passages caught by MA, WS, AC, SR, HS, HW, IA, TC, and PI independently. The second pass therefore functions first as an audit of the pattern. It becomes scorable only as DSB — Directional Signature, Block-confirming — when it confirms an already-detected block-level anomaly. DSB has weight 0.40, cannot classify alone, and does not create a removal judgment without a first-order signal.

Signal independence and the IU boundary. IU (Institutional Utility) is not fully independent of the directional audit: a passage can solve a specific Catholicising institutional problem precisely because it aligns with the wider interpolation pattern. For that reason, IU remains the weakest signal and never classifies alone; entries depending mainly on institutional motive are retained below the strongest confidence tier pending independent content-neutral confirmation.

Probability note on directional asymmetry. The directional pattern is now treated as a second-pass audit rather than a standalone probability engine. Companion A supplies the per-verse data on which any rigorous statistical test would operate. In the published scoring, direction becomes scorable only as DSB when it confirms an already-detected block-level anomaly; it never creates the first evidence for removal.

Signal Codes

Weights
MA=0.75 · MA†=0.65 · IA=0.90 · PI/SR/WS/AC/HW/HS/TC=0.45 each · DSB=0.40 · IU=0.10
IA alone → CONFIRMED regardless of total score.

Codes

MA	Marcionite absence — passage absent from Marcion's Apostolikon, confirmed by Tertullian, Harnack, Epiphanius, or BeDuhn. *(Parallel: Mark 16:9–20 absent from oldest manuscripts.)*
MA†	Qualified Marcionite absence — indirect, single-source, or contested attestation.
IA	Internal anachronism / Independent attestation — passage references events after Paul's death (64 CE), or carries independent patristic evidence of removal or absence. Both uses are flagged IA; where the specific type matters, the confidence note specifies which applies. *(Parallel: John 21 addresses the beloved disciple's death, a situation unknown when the main gospel was written.)*
SR	Structural rupture — passage breaks ring composition, chiastic structure, or rhetorical sequence.
WS	Walker (2001) linguistic identification — vocabulary, register, and phraseology independently identified by Walker as deviating from authenticated Pauline usage through linguistic analysis alone. WS is scoped strictly to the vocabulary and linguistic dimension of Walker's analysis. Walker's fuller contextual evidence (structural disruption) is captured separately by SR; his ideational evidence (theological incompatibility) by AC; his motivational evidence (institutional purpose) by IU. These signals remain independent and should not be conflated. *(Parallel: John 7:53–8:11 uses Lukan vocabulary in Johannine text.)*
AC	Argument completion — surrounding text forms complete unit without the passage; removal leaves clarity not a gap. *(Parallel: John 7:52 connects directly to 8:12 without 7:53–8:11.)*
HS	Hostile silence — writer who would need the passage if it existed fails to cite it. *(Parallel: Athanasius never cites 1 John 5:7 despite defending Trinitarian doctrine.)*
HW	Hostile awkward defence — adversary defends the passage but finds it theologically awkward.
TC	Temporal correlation — passage first appears prominently when its content is most polemically needed. *(Parallel: 1 John 5:7 enters manuscripts during Trinitarian controversies.)*
PI	Positional instability — passage appears in different locations across manuscript families. *(Parallel: John 7:53–8:11 appears in four different positions across manuscripts.)*
IU	Institutional utility — passage solves a specific identifiable problem of the period in which it first appears. Establishes motive; never classifies alone.
DSB	Directional signature, block-confirming — second-pass audit confirms a first-pass block anomaly. Cannot classify alone.

Confidence Tiers
CONFIRMED ≥ 80% · PROBABLE 60–79% · POSSIBLE 35–59% · UNLIKELY < 35%
ATTESTED = direct-presence judgment (not removal confidence). REM = CONFIRMED or PROBABLE; SUS = PROBABLE, POSSIBLE, or lower-confidence material retained for visibility. PAR = additional flag indicating a phrase-level excision within an otherwise retained verse; appears as ATT PAR or SUS PAR.
Block interior verses carry an inherited marker referencing the primary verse when a decision has been propagated across a larger editorial unit.

Multiple codes = convergent independent signals. Verse text follows the World English Bible (WEB), Westcott-Hort critical text (NA27/NA28 ancestor), unless otherwise noted.

A Note on the Letter Count

Marcion's Apostolikon contained ten letters, all ten reconstructed here. The ten were Galatians, 1 Corinthians, 2 Corinthians, Romans, 1 Thessalonians, Laodiceans, Colossians, Philippians, Philemon, and — in some accounts — 2 Thessalonians. This reconstruction presents all ten letters: the seven whose authenticity as genuine Pauline documents the critical consensus broadly accepts, plus Colossians, Laodiceans (Ephesians), and 2 Thessalonians, whose Pauline authorship remains disputed. In Companion B, 2 Thessalonians appears as a deliberately fragmentary reconstruction: the reconstruction retains only a fragmentary reading after verse-level adjudication, while the removed material is excluded on the evidence recorded in Companion A.

The letter Marcion called Laodiceans is almost certainly what the canonical tradition preserves as Ephesians — Ephesians lacks a specific addressee in the oldest manuscripts (the words "in Ephesus" at 1:1 are absent from several early witnesses) and its vocabulary, theology, and household codes are more consistent with post-Pauline

authorship. Colossians is similarly disputed — its Christology and household-code material sit awkwardly with authenticated Paul. Their authorship is disputed; this reconstruction includes verse-level adjudication for both. The signal framework identifies authentic and interpolated passages within disputed letters regardless of letter-level attribution. The disputed authorship is noted in each verse entry.

The reader who wishes to assess Laodiceans/Ephesians and Colossians should compare them against the authenticated seven letters using the same twelve-code methodology described in 'The Textual Problem'.

A note on Marcionite textual variants and the Western text tradition: Ulrich Schmid's analysis (Marcion und sein Apostolos, 1995), assessed by Lieu, argues that Marcion's Pauline text exhibits affinities with the Western text tradition and that many apparent Marcionite variants may reflect pre-existing text forms shared with early Syrian manuscripts, not deliberate theological editing. This reduces the number of variants that can be attributed specifically to Marcion's theological agenda. The entries in this appendix that carry only a single MA signal (single-source Marcionite absence) are most susceptible to this caveat. Where Tertullian and Epiphanius independently attest the same absence (dual-source MA), or where additional structural, stylistic, or temporal signals converge, the Western text tradition argument provides less relief. The MA single-source vs dual-source distinction in this appendix is partly a response to this scholarly pressure.

A Note on Scholarly Review

This adjudication is a working record, not a closed verdict. The confidence tiers reflect the current state of the evidence as assessed against the available patristic, manuscript, and structural data. New evidence changes classifications: a more precise reading of a patristic source, a stronger linguistic argument against a particular signal assignment, a correction to an attestation entry, or manuscript data not yet incorporated here are all legitimate grounds for revision.

Reviewers who identify errors in the signal assignments, the Marcion attestation data, or the textual reasoning are invited to engage the evidence directly — not as a rebuttal of the project's overall conclusions, but as a contribution to the record itself. A reader who finds a genuine error and supplies the correcting evidence has done exactly what this companion is designed to make possible. The confidence tiers name the uncertainty; the invitation is to improve on it.

Romans

Written circa 56–57 CE. The most architecturally complex Pauline letter: a sustained argument moving through universal need, righteousness apart from law, organic union with Christ's death, and Spirit adoption toward the ethical conclusion. Significant interpolation is assessed throughout; the authentic core, particularly chapters 3–8 and 12, remains the most sustained theological argument in the Pauline corpus.

> Romans is the letter most exposed to editorial alteration because the Roman church held physical custody of it before wide distribution. What follows reconstructs the authentic argument. Several passages are partially authentic with suspect additions noted inline.

Signal Key

MA	Marcionite absence — direct or block-inherited (weight 0.75)	**MA†**	qualified Marcionite absence — indirect or contested (weight 0.65)
IA	internal anachronism / independent attestation (weight 0.9)	**SR**	structural rupture — coherence broken by passage
WS	Walker (2001) vocabulary and linguistic identification	**AC**	argument completes without passage
HS	hostile silence — fathers argue past passage without quoting	**HW**	hostile awkward defence — argument weakened by passage
TC	temporal correlation — anachronistic content	**PI**	positional instability — floating in manuscript tradition
IU	institutional utility — passage benefits later institution (weight 0.1)	**DSB**	directional signature, block-confirming — second-pass audit confirms a first-pass block anomaly (weight 0.4)

CHAPTER 1

ATT PAR **1:1** **Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Good News of God,**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

MA — Marcionite Absence (dual-source: Harnack + BeDuhn). Romans is the longest Pauline letter and the most heavily edited. BeDuhn [independent scholar] (2013) identifies approximately 40% as interpolated — the highest proportion of any authentic letter. The document's analysis follows BeDuhn closely.

PI — Partial interpolation candidate. The phrase 'of God' may be a later addition. The phrase 'of God' appended to 'Good News' (euangelion) fits the classic pattern of Creator-attachment to Christ-focused proclamation. Paul's core message in authentic passages centers on 'the gospel of Christ' (Rom 15:19, 1 Cor 9:12, 2 Cor 2:12, etc.).

Evidence tier: N/A

Marcion: unattested (BeDuhn (2013): 'Rom 1.1-7 is unattested')

REM **1:2** **which he promised before through his prophets in the holy Scriptures,**

Confidence: 93% · CONFIRMED

Marcion is silent on the prescript and BeDuhn treats Rom 1.1-7a as unattested. This verse strongly reattaches the gospel to the prophetic scriptures, so the shorter-Marcion prescript remains the more likely form despite the lack of direct quotation.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.295: 'Rom 1.1–7a is unattested. … We would certainly expect Tertullian and Epiphanius to cite vv.2–3 against Marcion had they been present in the Apostolikon; yet [no such citation exists] … Gk ms G reads directly from v.1a to 5b: "Paul, a slave of Jesus Christ, called (to be) an emissary / among the nations on behalf of his name."' Lieu (2015) p.263 n.92: 'The claim that Origen witnesses Marcion's omission of Rom. 1.3 … misreads the text: so rightly Schmid against Harnack.' Inference to absence stands on silence-plus-Gk-ms-G, not on Origen.)

REM **1:3** **concerning his Son, who was born of the offspring of David according to the flesh,**

Confidence: 65% · PROBABLE MA†

MA-ind.: 0% · MA-dependent only

MA† — BeDuhn treats Rom 1.1-7a as unattested and notes the suggestive Gk ms G shortened prescript (1:1a -> 1:5b), but Lieu cautions that Origen does not

directly prove Marcion omitted Rom 1:3. The verse is therefore excluded on inferential, not direct, Marcionite evidence.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.295: Rom 1.1-7a is unattested; Tertullian and Epiphanius would be expected to cite vv.2-3 against Marcion had they been present; Gk ms G reads directly from v.1a to 5b. Lieu (2015) cautions that Origen is not direct evidence for Marcionite omission.)

REM 1:4 **who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord,**

Confidence: 93% · CONFIRMED MA SR TC IU

MA-ind.: 73% · PROBABLE SR IU TC

MA — External Marcionite absence: BeDuhn (2013) p.297 treats Rom 1:18-2:29 as unattested in Marcion's Romans; Walker independently identifies the larger wrath/judgment block as non-Pauline.

SR — Structural disruption. Structural argument only.

TC — The verse appears prominently in Irenaeus (180 CE) as anti-Marcionite polemic but is absent from earlier fathers arguing the same doctrines. This temporal pattern — absence before Marcionite controversy, presence after — fits the proto-orthodox insertion hypothesis. The controversy over Marcion's text peaked 140-180 CE; Irenaeus writes in the aftermath.

IU — Irenaeus uses Romans 1:3-4 as a proof text against Marcionites and Gnostics who denied covenant continuity and Creator-God validation. He deploys this passage specifically to prove Jesus is 'one and the same' — refuting the separation of Jesus from Christ. The verse's utility is precisely in its Davidic descent claim ('seed of David according to the flesh') which establishes continuity with the Creator's prophetic promises.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.295: 'Rom 1.1–7a is unattested. … We would certainly expect Tertullian and Epiphanius to cite vv.2–3 against Marcion had they been present in the Apostolikon; yet [no such citation exists] … Gk ms G reads directly from v.1a to 5b: "Paul, a slave of Jesus Christ, called (to be) an emissary / among the nations on behalf of his name."' Lieu (2015) p.263 n.92: 'The claim that Origen witnesses Marcion's omission of Rom. 1.3 … misreads the text: so rightly Schmid against Harnack.' Inference to absence stands on silence-plus-Gk-ms-G, not on Origen.)

ATT 1:5 **through whom we received grace and apostleship, for obedience of faith among all the nations, for his name's sake;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 1.1-7)

ATT 1:6 **among whom you are also called to belong to Jesus Christ;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 1.1-7)

ATT 1:7 **to all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.**

"To all who are in Rome, beloved of God, called to be saints" — the salutation. Some manuscripts omit "in Rome," suggesting the letter may have circulated as a general epistle.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 1.1-7)

ATT 1:8 **First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 1.8-15)

ATT 1:9 **For God is my witness, whom I serve in my spirit in the Good News of his Son, how unceasingly I make mention of you always in my prayers,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 1.8-15)

ATT 1:10 **requesting, if by any means now at last I may be prospered by the will of God to come to you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 1.8-15)

ATT 1:11 **For I long to see you, that I may impart to you some spiritual gift, to the end that you may be established;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 1.8-15)

ATT 1:12 **that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 1.8-15)

ATT 1:13 **Now I don't desire to have you unaware, brothers, that I often planned to come to you, and was hindered so far, that I might have some fruit among you also, even as among the rest of the Gentiles.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 1.8-15)

ATT 1:14 **I am debtor both to Greeks and to foreigners, both to the wise and to the foolish.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 1.8-15)

ATT 1:15 **So, as much as is in me, I am eager to preach the Good News to you also who are in Rome.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 1.8-15)

ATT PAR 1:16 **For I am not ashamed of the Good News of Christ, because it is the power of God for salvation for everyone who believes; for the Jew first, and also for the Greek.**

> **Confidence:** 86% · CONFIRMED MA PI
>
> **MA —** Marcionite attestation / variant evidence: Tertullian Adv. Marc. 5.13.2. BeDuhn (2013) p.297: '1.16–17 Tertullian, Marc. 5.13.2. Tertullian seems to lack "first" in the phrase "to the Jew first," as do Gk mss B and G; it is unattested in Ephrem's commentary.'. The verse is retained; the MA-family signal records attestation or phrase-level variation rather than whole-verse removal.
>
> **PI —** The issue is phrase-level: 'first' in 'to the Jew first' is absent from Tertullian's quotation, from Greek witnesses B and G, and from Ephrem, making covenant-priority wording the unstable element while the verse itself is retained.
>
> "For I am not ashamed of the Good News of Christ, because it is the power of God for salvation for everyone who believes, for the Jew first, and also for the Greek."
>
> MA (phrase-level): Attested in Marcion per Tert. Adv. Marc. 5.13.2. The WHOLE verse is in the Apostolikon; Tertullian cites it. The single word prōton ('first') in 'to the Jew first' is missing from Tertullian's quotation, from Gk mss B and G, and from Ephrem Syrus' commentary — a phrase-level text-critical variant (BeDuhn p.297). This is NOT a whole-verse interpolation claim. The variant has theological consequences: in the shorter form, salvation reaches Jew and Greek simply ('to the Jew and also to the Greek'), without covenant-priority ranking. Consistent with grace operating without ethnic hierarchy. The present participle πιστεύοντι — 'all who are trusting' — describes an ongoing orientation, not a completed act.
>
> **Evidence tier:** N/A

Marcion: attested present (Tertullian Adv. Marc. 5.13.2. BeDuhn (2013) p.297: ‘1.16–17 Tertullian, Marc. 5.13.2. Tertullian seems to lack “first” in the phrase “to the Jew first,” as do Gk mss B and G; it is unattested in Ephrem’s commentary.‘)

ATT 1:17 **For in it is revealed God’s righteousness from faith to faith. As it is written, “But the righteous shall live by faith.”**

ἐκ πίστεως εἰς πίστιν — from faithfulness toward faithfulness. The causality runs from God’s faithfulness outward: God’s righteousness disclosed in the gospel moves from his faithfulness toward a responding faithfulness in those who encounter it. Not from human belief triggering divine grace but from divine grace producing human trust. “The righteous shall live ἐκ πίστεως” (Habakkuk 2:4) — the mode of life is faithfulness, not a single act of believing that earns life. Harnack [adversary of Marcion] records that Marcion’s text lacked “as it is written” before the Habakkuk citation — the OT scriptural authority frame was a Catholicising insertion. Paul’s argument stands without it: the righteous live from/within faithfulness. This verse has been read since Luther as making belief the condition for justification — a transactional reading. The framework reads it differently: faith is the mode of consciously inhabiting the grace domain that is already operating, not the transaction that activates it. Tertullian [adversary of Marcion] reads Romans 3:22′s parallel phrase as “the faithfulness OF Jesus Christ” (subjective genitive) — even the hostile witness reads *pistis Christou* as Christ’s faithfulness, not human belief as the trigger.

Evidence tier: N/A

Marcion: uncertain

REM 1:18 **For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,**

Confidence: 78% · PROBABLE MA IU

MA-ind.: 10% · UNLIKELY IU

MA — External Marcionite absence: BeDuhn (2013) p.297 treats Rom 1:18-2:29 as unattested in Marcion’s Romans; Walker independently identifies the larger wrath/judgment block as non-Pauline.

IU — Tertullian’s argumentative move reveals the verse’s interpolation utility. He must interpretively assign this ‘wrath of God’ to the Creator — meaning the verse itself does not specify which God. But for proto-orthodox readers combating Marcion’s two-God system, a verse establishing divine wrath from heaven serves critical anti-Marcionite purposes: (1) it attributes retributive justice to ‘God’ generically, countering Marcion’s claim that the supreme God is only merciful; (2) it begins the guilt-framework (1:18-3:20) that makes the law necessary and the Creator’s covenant meaningful.

Evidence tier: Tier 1 — External witness: Marcion’s Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) p.297 treats Rom 1:18-2:29 as unattested in Marcion’s Romans; Walker independently identifies the larger wrath/judgment block as non-Pauline.)

REM 1:19 **because that which is known of God is revealed in them, for God revealed it to them.**

Confidence: 78% · PROBABLE AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 1:19 functions as an internal step in the block anchored at Romans 1:18: 'because that which is known of God is revealed in them, for God revealed it to them.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

REM 1:20 **For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse.**

Confidence: 78% · PROBABLE AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 1:20 functions as an internal step in the block anchored at Romans 1:18: 'For the invisible things of him since the creation of the world are clearly seen, being perceived through the th…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

REM 1:21 **Because, knowing God, they didn't glorify him as God, neither gave thanks, but became vain in their reasoning, and their senseless heart was darkened.**

Confidence: 78% · PROBABLE AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 1:21 functions as an internal step in the block anchored at Romans 1:18: 'Because, knowing God, they didn't glorify him as God, neither gave thanks, but became vain in their reasoning, a…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

REM 1:22 **Professing themselves to be wise, they became fools,**

Confidence: 78% · PROBABLE AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 1:22 functions as an internal step in the block anchored at Romans 1:18: 'Professing themselves to be wise, they became fools,' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

REM 1:23 **and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed animals, and creeping things.**

Confidence: 78% · PROBABLE AC IU

AC — This verse is part of the larger 1:18-3:20 block analysis. AC signal inherited from block-level assessment. Individual verse-level evidence must be sought in sources addressing the broader passage.

IU — Origen treats the passage as canonical and theologically foundational for understanding divine judgment against idolatry. This verse specifically rehabilitates the Creator God's judgment apparatus — idolatry earns punishment precisely because it dishonors the glory of the 'incorruptible God.' For Marcion, the Creator was a lesser deity whose worship WAS idolatry. A passage framing idolatry as dishonoring 'the incorruptible God' serves anti-Marcionite purposes it validates the Creator as worthy of glory, making rejection of him culpable.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

REM 1:24 **Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves;**

Confidence: 78% · PROBABLE AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 1:24 functions as an internal step in the block anchored at Romans 1:18: 'Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishono…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

REM 1:25 **who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.**

Confidence: 78% · PROBABLE AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 1:25 functions as an internal step in the block anchored at Romans 1:18: 'who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

REM 1:26 **For this reason, God gave them up to vile passions. For their women changed the natural function into that which is against nature.**

Confidence: 78% · PROBABLE AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 1:26 functions as an internal step in the block anchored at Romans 1:18: 'For this reason, God gave them up to vile passions. For their women changed the natural function into that which…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

REM 1:27 **Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error.**

Confidence: 78% · PROBABLE AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 1:27 functions as an internal step in the block anchored at Romans 1:18: 'Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men d…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

REM 1:28 **Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting;**

Confidence: 78% · PROBABLE AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 1:28 functions as an internal step in the block anchored at Romans 1:18: 'Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things wh…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

REM 1:29 **being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil habits, secret slanderers,**

Confidence: 78% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013) p.297 treats Rom 1:18-2:29 as unattested in Marcion's Romans; Walker independently identifies the larger wrath/judgment block as non-Pauline.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

REM 1:30 **backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents,**

Confidence: 78% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013) p.297 treats Rom 1:18-2:29 as unattested in Marcion's Romans; Walker independently identifies the larger wrath/judgment block as non-Pauline.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

REM 1:31 **without understanding, covenant breakers, without natural affection, unforgiving, unmerciful;**

Confidence: 78% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013) p.297 treats Rom 1:18-2:29 as unattested in Marcion's Romans; Walker independently identifies the larger wrath/judgment block as non-Pauline.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

REM 1:32 **who, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but also approve of those who practice them.**

Confidence: 78% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013) p.297 treats Rom 1:18-2:29 as unattested in Marcion's Romans; Walker independently identifies the larger wrath/judgment block as non-Pauline.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

CHAPTER 2

REM 2:1 **Therefore you are without excuse, O man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice the same things.**

Confidence: 78% · PROBABLE AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 2:1 functions as an internal step in the block anchored at Romans 1:18: 'Therefore you are without excuse, O man, whoever you are who judge. For in that which you judge another, you con…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 1.19-2.1 is unattested')

REM 2:2 **We know that the judgment of God is according to truth against those who practice such things.**

Confidence: 78% · PROBABLE MA AC

MA-ind.: 45% · POSSIBLE AC

Confidence: inherited from block — see note on 1:18 AC

MA — External Marcionite absence: BeDuhn (2013) p.297 treats Rom 1:18-2:29 as unattested in Marcion's Romans; Walker independently identifies the larger wrath/judgment block as non-Pauline.

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 2:2 functions as an internal step in the block anchored at Romans 1:18: 'We know that the judgment of God is according to truth against those who practice such things.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) p.297 treats Rom 1:18-2:29 as unattested in Marcion's Romans; Walker independently identifies the larger wrath/judgment block as non-Pauline.)

REM 2:3 **Do you think this, O man who judges those who practice such things, and do the same, that you will escape the judgment of God?**

Confidence: 92% · CONFIRMED MA AC DSB

MA-ind.: 67% · PROBABLE AC DSB

MA — External Marcionite absence: BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

AC — Romans 2:3 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'Do you think this, O man who judges those who practice such things, and do the same, that you will escape the ju…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.3-11 is unattested.)

REM 2:4 **Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you to repentance?**

Confidence: 92% · CONFIRMED MA AC DSB

MA-ind.: 67% · PROBABLE AC DSB

MA — External Marcionite absence: BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

AC — Romans 2:4 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God le…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.3-11 is unattested.)

REM 2:5 **But according to your hardness and unrepentant heart you are treasuring up for yourself wrath in the day of wrath, revelation, and of the righteous judgment of God;**

Confidence: 92% · CONFIRMED MA AC DSB

MA-ind.: 67% · PROBABLE AC DSB

MA — External Marcionite absence: BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

AC — Romans 2:5 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'But according to your hardness and unrepentant heart you are treasuring up for yourself wrath in the day of wrat…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.3-11 is unattested.)

REM 2:6 **who "will pay back to everyone according to their works:"**

Confidence: 92% · CONFIRMED MA AC DSB

MA-ind.: 67% · PROBABLE AC DSB

MA — External Marcionite absence: BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

AC — Romans 2:6 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'who "will pay back to everyone according to their works:"' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.3-11 is unattested.)

REM 2:7 **to those who by perseverance in well-doing seek for glory, honor, and incorruptibility, eternal life;**

Confidence: 92% · CONFIRMED MA AC DSB

MA-ind.: 67% · PROBABLE AC DSB

MA — External Marcionite absence: BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

AC — Romans 2:7 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'to those who by perseverance in well-doing seek for glory, honor, and incorruptibility, eternal life;' supplies the block's proof, transition,

or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.3-11 is unattested.)

REM 2:8 **but to those who are self-seeking, and don't obey the truth, but obey unrighteousness, will be wrath and indignation,**

Confidence: 92% · CONFIRMED MA AC DSB

MA-ind.: 67% · PROBABLE AC DSB

MA — External Marcionite absence: BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

AC — Romans 2:8 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'but to those who are self-seeking, and don't obey the truth, but obey unrighteousness, will be wrath and indigna…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.3-11 is unattested.)

REM 2:9 **oppression and anguish, on every soul of man who does evil, to the Jew first, and also to the Greek.**

Confidence: 92% · CONFIRMED MA AC DSB

MA-ind.: 67% · PROBABLE AC DSB

MA — External Marcionite absence: BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker

argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

AC — Romans 2:9 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'oppression and anguish, on every soul of man who does evil, to the Jew first, and also to the Greek.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.3-11 is unattested.)

REM 2:10 **But glory, honor, and peace go to every man who does good, to the Jew first, and also to the Greek.**

Confidence: 92% · CONFIRMED MA AC DSB

MA-ind.: 67% · PROBABLE AC DSB

MA — External Marcionite absence: BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

AC — Romans 2:10 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'But glory, honor, and peace go to every man who does good, to the Jew first, and also to the Greek.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.3-11 is unattested.)

REM 2:11 **For there is no partiality with God.**

Confidence: 92% · CONFIRMED MA AC DSB

MA-ind.: 67% · PROBABLE AC DSB

MA — External Marcionite absence: BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.3-11 is unattested.

AC — Romans 2:11 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'For there is no partiality with God.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.3-11 is unattested.)

REM 2:12 **For as many as have sinned without the law will also perish without the law. As many as have sinned under the law will be judged by the law.**

Confidence: 70% · PROBABLE AC DSB IU

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward

law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — Epiphanius Scholion 28 / Harnack: Rom 2.12-13 allowed to stand in Marcion.

AC — Romans 2:12 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'For as many as have sinned without the law will also perish without the law. As many as have sinned under the la…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — Romans 2:12 serves the institutional/theological utility of the Romans 2 law-judgment/circumcision block: 'For as many as have sinned without the law will also perish without the law. As many as have sinned under the la…' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 3 — Internal evidence only: AC, DSB, IU.

Marcion: late_hostile_attested (Epiphanius Scholion 28 / Harnack: Rom 2.12-13 allowed to stand in Marcion.)

REM 2:13 **For it isn't the hearers of the law who are righteous before God, but the doers of the law will be justified**

Confidence: 70% · PROBABLE SR DSB IU

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.12-13 Epiphanius, Scholion 28; Epiphanius footnote identifies Rom 2:13.

SR — Romans 2:13 participates in the structural rupture created by Romans 2 Sub-Block — Circumcision-of-the-Heart; the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

IU — Romans 2:13 serves the institutional/theological utility of Romans 2 Sub-Block — Circumcision-of-the-Heart: 'For it isn't the hearers of the law who are righteous before God, but the doers of the law will be justified' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 3 — Internal evidence only: SR, DSB, IU.

Marcion: late_hostile_attested (BeDuhn (2013) p.297: Rom 2.12-13 Epiphanius, Scholion 28; Epiphanius footnote identifies Rom 2:13.)

REM 2:14 **(for when Gentiles who don't have the law do by nature the things of the law, these, not having the law, are a law to themselves,**

Confidence: 70% · PROBABLE AC DSB IU

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.14,16 Tertullian, Marc. 5.13.4-5.

AC — Romans 2:14 functions as an internal step in the Romans 2 law-judgment/circumcision block: '(for when Gentiles who don't have the law do by nature the things of the law, these, not having the law, are a l…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — Romans 2:14 serves the institutional/theological utility of the Romans 2 law-judgment/circumcision block: '(for when Gentiles who don't have the law do by nature the things of the law, these, not having the law, are a l…' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 3 — Internal evidence only: AC, DSB, IU.

Marcion: attested present (BeDuhn (2013) p.297: Rom 2.14,16 Tertullian, Marc. 5.13.4-5.)

REM 2:15 **in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them)**

Confidence: 88% · CONFIRMED MA† AC DSB

MA-ind.: 67% · PROBABLE AC DSB

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience

and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.15-20a is unattested.

MA† — Inferential Marcionite absence: Romans 2:15 is not directly quoted as absent verse-by-verse, but BeDuhn (2013) p.297: Rom 2.15-20a is unattested. and the surrounding block evidence make absence the best reconstruction.

AC — Romans 2:15 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'in that they show the work of the law written in their hearts, their conscience testifying with them, and their…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.15-20a is unattested.)

REM 2:16 **in the day when God will judge the secrets of men, according to my Good News, by Jesus Christ.**

Confidence: 70% · PROBABLE AC DSB IU

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.14,16 Tertullian, Marc. 5.13.4-5; Adamantius/Origen also witness v.16.

AC — Romans 2:16 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'in the day when God will judge the secrets of men, according to my Good News, by Jesus Christ.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — Romans 2:16 serves the institutional/theological utility of the Romans 2 law-judgment/circumcision block: 'in the day when God will judge the secrets of men, according to my Good News, by Jesus Christ.' supports covenant conti-

nuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 3 — Internal evidence only: AC, DSB, IU.

Marcion: attested present (BeDuhn (2013) p.297: Rom 2.14,16 Tertullian, Marc. 5.13.4-5; Adamantius/Origen also witness v.16.)

REM 2:17 **Indeed you bear the name of a Jew, and rest on the law, and glory in God,**

Confidence: 88% · CONFIRMED MA† AC DSB

MA-ind.: 67% · PROBABLE AC DSB

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.15-20a is unattested.

MA† — Inferential Marcionite absence: Romans 2:17 is not directly quoted as absent verse-by-verse, but BeDuhn (2013) p.297: Rom 2.15-20a is unattested. and the surrounding block evidence make absence the best reconstruction.

AC — Romans 2:17 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'Indeed you bear the name of a Jew, and rest on the law, and glory in God,' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.15-20a is unattested.)

REM 2:18 **and know his will, and approve the things that are excellent, being instructed out of the law,**

Confidence: 88% · CONFIRMED MA† AC DSB

MA-ind.: 67% · PROBABLE AC DSB

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass

DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.15-20a is unattested.

MA† — Inferential Marcionite absence: Romans 2:18 is not directly quoted as absent verse-by-verse, but BeDuhn (2013) p.297: Rom 2.15-20a is unattested. and the surrounding block evidence make absence the best reconstruction.

AC — Romans 2:18 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'and know his will, and approve the things that are excellent, being instructed out of the law,' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.15-20a is unattested.)

REM 2:19 **and are confident that you yourself are a guide of the blind, a light to those who are in darkness,**

Confidence: 88% · CONFIRMED MA† AC DSB

MA-ind.: 67% · PROBABLE AC DSB

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.15-20a is unattested.

MA† — Inferential Marcionite absence: Romans 2:19 is not directly quoted as absent verse-by-verse, but BeDuhn (2013) p.297: Rom 2.15-20a is unattested. and the surrounding block evidence make absence the best reconstruction.

AC — Romans 2:19 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'and are confident that you yourself are a guide of the blind, a light to those who are in darkness,' supplies the block's proof, tran-

sition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.15-20a is unattested.)

REM 2:20 **a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth.**

Confidence: 70% · PROBABLE AC DSB IU

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.15-20a is unattested, but 2.20b is attested by Epiphanius Scholion 30.

AC — Romans 2:20 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — Romans 2:20 serves the institutional/theological utility of the Romans 2 law-judgment/circumcision block: 'a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth.' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 3 — Internal evidence only: AC, DSB, IU.

Marcion: partial (BeDuhn (2013) p.297: Rom 2.15-20a is unattested, but 2.20b is attested by Epiphanius Scholion 30.)

REM 2:21 **You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal?**

Confidence: 70% · PROBABLE AC DSB IU

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis

shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.21 Tertullian, Marc. 5.13.6.

AC — Romans 2:21 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal?' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — Romans 2:21 serves the institutional/theological utility of the Romans 2 law-judgment/circumcision block: 'You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal?' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 3 — Internal evidence only: AC, DSB, IU.

Marcion: attested present (BeDuhn (2013) p.297: Rom 2.21 Tertullian, Marc. 5.13.6.)

REM 2:22 **You who say a man shouldn't commit adultery. Do you commit adultery? You who abhor idols, do you rob temples?**

Confidence: 88% · CONFIRMED MA† AC DSB

MA-ind.: 67% · PROBABLE AC DSB

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.22-23 is unattested.

MA† — Inferential Marcionite absence: Romans 2:22 is not directly quoted as absent verse-by-verse, but BeDuhn (2013) p.297: Rom 2.22-23 is unattested. and the surrounding block evidence make absence the best reconstruction.

AC — Romans 2:22 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'You who say a man shouldn't commit adultery. Do you commit adultery? You who abhor idols, do you rob temples?' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.22-23 is unattested.)

REM 2:23 **You who glory in the law, do you dishonor God by disobeying the law?**

Confidence: 88% · CONFIRMED MA† AC DSB

MA-ind.: 67% · PROBABLE AC DSB

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.22-23 is unattested.

MA† — Inferential Marcionite absence: Romans 2:23 is not directly quoted as absent verse-by-verse, but BeDuhn (2013) p.297: Rom 2.22-23 is unattested. and the surrounding block evidence make absence the best reconstruction.

AC — Romans 2:23 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'You who glory in the law, do you dishonor God by disobeying the law?' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.22-23 is unattested.)

REM 2:24 **For "the name of God is blasphemed among the Gentiles because of you," just as it is written.**

Confidence: 70% · PROBABLE AC DSB IU

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass

DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.24 Tertullian, Marc. 5.13.7.

AC — Romans 2:24 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'For "the name of God is blasphemed among the Gentiles because of you," just as it is written.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — Romans 2:24 serves the institutional/theological utility of the Romans 2 law-judgment/circumcision block: 'For "the name of God is blasphemed among the Gentiles because of you," just as it is written.' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 3 — Internal evidence only: AC, DSB, IU.

Marcion: attested present (BeDuhn (2013) p.297: Rom 2.24 Tertullian, Marc. 5.13.7.)

REM 2:25 **For circumcision indeed profits, if you are a doer of the law, but if you are a transgressor of the law, your circumcision has become uncircumcision.**

Confidence: 70% · PROBABLE AC DSB IU

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.25 Epiphanius Scholion 29; Adam 2.20; Origen Comm. Rom. 2.13.27.

AC — Romans 2:25 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'For circumcision indeed profits, if you are a doer of the law, but if you are a transgressor of the law, your ci…' supplies the block's

proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — Romans 2:25 serves the institutional/theological utility of the Romans 2 law-judgment/circumcision block: 'For circumcision indeed profits, if you are a doer of the law, but if you are a transgressor of the law, your ci…' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 3 — Internal evidence only: AC, DSB, IU.

Marcion: late_hostile_attested (BeDuhn (2013) p.297: Rom 2.25 Epiphanius Scholion 29; Adam 2.20; Origen Comm. Rom. 2.13.27.)

REM 2:26 **If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision?**

Confidence: 88% · CONFIRMED MA† AC DSB

MA-ind.: 67% · PROBABLE AC DSB

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.26 is unattested.

MA† — Inferential Marcionite absence: Romans 2:26 is not directly quoted as absent verse-by-verse, but BeDuhn (2013) p.297: Rom 2.26 is unattested. and the surrounding block evidence make absence the best reconstruction.

AC — Romans 2:26 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumci…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: Rom 2.26 is unattested.)

REM 2:27 **Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law?**

Confidence: 70% · PROBABLE AC DSB IU

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — No verse-specific presence/absence witness found; retained inside the Rom 2:3-29 block adjudication.

AC — Romans 2:27 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumci…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — Romans 2:27 serves the institutional/theological utility of the Romans 2 law-judgment/circumcision block: 'Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumci…' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 3 — Internal evidence only: AC, DSB, IU.

Marcion: uncertain (No verse-specific presence/absence witness found; retained inside the Rom 2:3-29 block adjudication.)

REM 2:28 **For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh;**

Confidence: 70% · PROBABLE AC DSB IU

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.28-29 Tertullian, Marc. 5.13.7; Hegemonius Arch. 45 attests v.28.

AC — Romans 2:28 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh;' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — Romans 2:28 serves the institutional/theological utility of the Romans 2 law-judgment/circumcision block: 'For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh;' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 3 — Internal evidence only: AC, DSB, IU.

Marcion: attested present (BeDuhn (2013) p.297: Rom 2.28-29 Tertullian, Marc. 5.13.7; Hegemonius Arch. 45 attests v.28.)

REM 2:29 **but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from God.**

Confidence: 70% · PROBABLE AC DSB IU

[Editorial Unit] Judaising Law-Judgment Complex (Rom 2:3-29). The unit is a coherent law/judgment/circumcision block: judgment according to works, doers of the law justified, Gentiles doing the law by nature, and inward Jewishness/circumcision. The first-pass case is not created by theology alone: Walker argues Rom 1:18-2:29 is non-Pauline and Sanders' law-obedience analysis shows Romans 2 cannot be fitted into Paul's usual categories. The second-pass DSB signal confirms the same direction at block level: Judaising law-obedience and transactional judgment. Late or fragmentary Marcion attestation is recorded below and lowers the evidence tier, but it does not veto removal when the block is independently detected and directionally confirmed.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this already-detected block moves in the Judaising direction, toward law-obedience, judgment by works, circumcision, and inward Jewish identity. DSB does not classify alone; it contributes only because first-pass signals already identify the block.

Marcion — BeDuhn (2013) p.297: Rom 2.28-29 Tertullian, Marc. 5.13.7.

AC — Romans 2:29 functions as an internal step in the Romans 2 law-judgment/circumcision block: 'but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; who…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — Romans 2:29 serves the institutional/theological utility of the Romans 2 law-judgment/circumcision block: 'but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; who…' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 3 — Internal evidence only: AC, DSB, IU.

Marcion: attested present (BeDuhn (2013) p.297: Rom 2.28-29 Tertullian, Marc. 5.13.7.)

CHAPTER 3

SUS 3:1 **Then what advantage does the Jew have? Or what is the profit of circumcision?**

Confidence: 86% · CONFIRMED MA HW

MA-ind.: 45% · POSSIBLE HW

MA — External Marcionite absence: BeDuhn (2013): 'Rom 3.1-8 is unattested'

HW — The verse participates in the hostile-witness diatribe framework of 3:1–8, where the interlocutor voice raises objections that the block then answers.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.1-8 is unattested')

SUS 3:2 **Much in every way! Because first of all, they were entrusted with the revelations of God.**

Confidence: 86% · CONFIRMED

Part of 3:1-8 — Campbell [independent scholar]/Sanders [independent scholar] paired argument. No primary-source confirmation. See note on 3:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.1-8 is unattested')

SUS 3:3 **For what if some were without faith? Will their lack of faith nullify the faithfulness of God?**

Confidence: 86% · CONFIRMED

Part of 3:1-8 — Campbell [independent scholar]/Sanders [independent scholar] paired argument. No primary-source confirmation. See note on 3:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.1-8 is unattested')

SUS 3:4 **May it never be! Yes, let God be found true, but every man a liar. As it is written, "That you might be justified in your words, and might prevail when you come into judgment."**

Confidence: 86% · CONFIRMED

Part of 3:1-8 — Campbell [independent scholar]/Sanders [independent scholar] paired argument. No primary-source confirmation. See note on 3:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.1-8 is unattested')

REM 3:5 **But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do.**

Confidence: 86% · CONFIRMED MA SR

MA-ind.: 45% · POSSIBLE SR

MA — External Marcionite absence: BeDuhn (2013) p.297: 'Rom 3.1-8 is unattested. Tertullian or Epiphanius would be expected to cite v.2 against Marcion. But Tertullian does not refer to it in any of his works.'

SR — Rom 3:5 is the middle of the 3:1-8 interlocutor/diatribe block; its κατὰ ἄνθρωπον λέγω ('I speak as a human') marks the block's rhetorical voice.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.297: 'Rom 3.1-8 is unattested. Tertullian or Epiphanius would be expected to cite v.2 against Marcion. But Tertullian does not refer to it in any of his works.')

SUS 3:6 **May it never be! For then how will God judge the world?**

Confidence: 86% · CONFIRMED

Part of 3:1-8 — Campbell [independent scholar]/Sanders [independent scholar] paired argument. No primary-source confirmation. See note on 3:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.1-8 is unattested')

SUS 3:7 **For if the truth of God through my lie abounded to his glory, why am I also still judged as a sinner?**

Confidence: 86% · CONFIRMED

Part of 3:1-8 — Campbell [independent scholar]/Sanders [independent scholar] paired argument. No primary-source confirmation. See note on 3:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.1-8 is unattested')

SUS 3:8 **Why not (as we are slanderously reported, and as some affirm that we say), "Let us do evil, that good may come?" Those who say so are justly condemned.**

Confidence: 86% · CONFIRMED

Part of 3:1-8 — Campbell [independent scholar]/Sanders [independent scholar] paired argument. No primary-source confirmation. See note on 3:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.1-8 is unattested')

REM 3:9 **What then? Are we better than they? No, in no way. For we previously warned both Jews and Greeks, that they are all under sin.**

Confidence: 86% · CONFIRMED AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 3:9 functions as an internal step in the block anchored at Romans 3:1: 'What then? Are we better than they? No, in no way. For we previously warned both Jews and Greeks, that they are…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.9-18 is unattested')

REM 3:10 **As it is written, "There is no one righteous; no, not one.**

Confidence: 86% · CONFIRMED

3:10-18: Heavy OT catena — quotations from Psalms, Proverbs, and Isaiah chained to prove universal guilt. Stylistically unusual for Paul. The argument of universal condemnation does not require these verses to function.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.9-18 is unattested')

REM 3:11 **There is no one who understands. There is no one who seeks after God.**

Confidence: 86% · CONFIRMED AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 3:11 functions as an internal step in the block anchored at Romans 3:1: 'There is no one who understands. There is no one who seeks after God.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.9-18 is unattested')

REM 3:12 **They have all turned away. They have together become unprofitable. There is no one who does good, no, not so much as one."**

Confidence: 86% · CONFIRMED AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 3:12 functions as an internal step in the block anchored at Romans 3:1: 'They have all turned away. They have together become unprofitable. There is no one who does good, no, not so muc…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.9-18 is unattested')

REM 3:13 **"Their throat is an open tomb. With their tongues they have used deceit." "The poison of vipers is under their lips";**

Confidence: 86% · CONFIRMED

3:10-18: Catena of OT proof-texts (Pss 14, 5, 140; Isa 59; Ps 36). The interpolator assembles a legal indictment from the Hebrew scriptures to establish universal guilt before introducing Paul's grace argument. These quotations have no parallel in Paul's authentic letters.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.9-18 is unattested')

REM 3:14 **"whose mouth is full of cursing and bitterness."**

Confidence: 86% · CONFIRMED AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 3:14 functions as an internal step in the block anchored at Romans 3:1: '"whose mouth is full of cursing and bitterness."' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.9-18 is unattested')

REM 3:15 **"Their feet are swift to shed blood.**

Confidence: 93% · CONFIRMED MA AC IU SR

MA-ind.: 73% · PROBABLE AC IU SR

Confidence: inherited from block — see note on 3:9

MA — External Marcionite absence: BeDuhn (2013): 'Rom 3.9-18 is unattested'

Part of 3:9-18 catena block. See note on 3:9.

AC — Romans 3:15 functions as an internal step in the Romans 3 scripture-catena/guilt block: '"Their feet are swift to shed blood.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — Romans 3:15 serves the institutional/theological utility of the Romans 3 scripture-catena/guilt block: '"Their feet are swift to shed blood.' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

SR — Romans 3:15 participates in the structural rupture created by the Romans 3 scripture-catena/guilt block; the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.9-18 is unattested')

REM 3:16 **Destruction and misery are in their ways.**

Confidence: 86% · CONFIRMED AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 3:16 functions as an internal step in the block anchored at Romans 3:1: 'Destruction and misery are in their ways.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.9-18 is unattested')

REM 3:17 **The way of peace, they haven't known."**

Confidence: 86% · CONFIRMED AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 3:17 functions as an internal step in the block anchored at Romans 3:1: 'The way of peace, they haven't known."' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.9-18 is unattested')

REM 3:18 **"There is no fear of God before their eyes."**

Confidence: 86% · CONFIRMED AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 3:18 functions as an internal step in the block anchored at Romans 3:1: '"There is no fear of God before their eyes."' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.9-18 is unattested')

REM 3:19 **Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of God.**

Confidence: 86% · CONFIRMED HW

HW — Hostile Witness Defense

3:19-20: Conclusion of the interpolated OT proof-text catena. "Every mouth may be silenced and the whole world held accountable to God." The interpolator uses Torah's own condemnation to set up the grace argument at 3:21.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM **3:20** **Because by the works of the law, no flesh will be justified in his sight. For through the law comes the knowledge of sin.**

Confidence: 86% · CONFIRMED AC

Confidence: inherited from block — see note on 1:18 AC

Part of 1:18-3:20 block. See note on 1:18.

AC — Romans 3:20 functions as an internal step in the block anchored at Romans 3:1: 'Because by the works of the law, no flesh will be justified in his sight. For through the law comes the knowledg…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

ATT **PAR** **3:21** **But now apart from the law, a righteousness of God has been revealed, being testified by the law and the prophets;**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

MA — Attested in Marcion per Tertullian, Adv. Marc. 5.13.8, with the variant form 'tunc lex, nunc iustitia' ('then law, now vindication'; Harnack reconstructs tote nomos (nomos is Greek for law), nuni dikaiosunē).

PI — Phrase-level omission: BeDuhn p.298 notes that Tertullian does not quote v.21b ('testified by the law and the prophets'), suggesting this clause was absent from the Apostolikon. The clause bridges into the 3:25–26 hilasterion creed (Talbert), while the verse itself remains directly attested.

Evidence tier: N/A

Marcion: attested present (Tertullian Adv. Marc. 5.13.8. BeDuhn (2013) p.298: '3.20–22 Tertullian, Marc. 5.13.8 (vv. 21–22 only).' Marcion's form: 'tunc lex, nunc iustitia' (Harnack reconstruction; Gk: tote nomos [nomos = law], nuni dikaiosunē). BeDuhn p.298: 'Tertullian does not quote v. 21b, with its reference to "the Law and the Prophets," which might suggest that it was absent from the Apostolikon.')

ATT **PAR** **3:22** **even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction,**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

MA — Attested in Marcion per Tertullian, Adv. Marc. 5.13.8. The Marcionite form has two variants: (a) 'what is the distinction?' instead of 'there is no distinction', and (b) omission of the second 'and on all' expansion.

PI — Phrase-level issue: the duplicate universality phrase ('to all and on all') looks like an expansive gloss, while the core righteousness-through-faith statement is attested and retained.

Evidence tier: N/A

Marcion: attested present (Tertullian Adv. Marc. 5.13.8. BeDuhn (2013) p.298: 'In v. 22 he appears to have read "what is (quae est > Gk ti estin) the distinction?" rather than "there is no (ou estin) distinction," and omits "Jesus" with "Christos" in agreement with Gk ms B.')

REM 3:23 **for all have sinned, and fall short of the glory of God;**

Confidence: 78% · PROBABLE MA IU

MA-ind.: 10% · UNLIKELY IU

MA — External Marcionite absence: BeDuhn (2013) p.299: 'Rom 3.23–4.1 is unattested. Talbert, "A Non-Pauline Fragment at Romans 3:24–26?" JBL 85 (1966) 287–295, presents a persuasive argument that 3.25–26 constitutes an interpolation.' Cf. Sanders, Paul and Palestinian Judaism, pp. 463–472.

IU — Rom 3:23 — "for all have sinned, and fall short of the glory of God."

REM Tier 3 (romans_hilasterion): the verse functions as the anthropological prelude to the Talbert pre-Pauline creedal fragment (3:24-26). Unattested in Marcion per BeDuhn p.299 ("Rom 3.23-4.1 is unattested"). The universal-sin premise ('all have sinned and fall short of the glory of God') reads as the creed's justification for the hilastērion sacrificial logic that follows. Removed with the fragment it introduces.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013) p.299: 'Rom 3.23–4.1 is unattested. Talbert, "A Non-Pauline Fragment at Romans 3:24–26?" JBL 85 (1966) 287–295, presents a persuasive argument that 3.25–26 constitutes an interpolation.' Cf. Sanders, Paul and Palestinian Judaism, pp. 463–472.)

REM 3:24 **being justified freely by his grace through the redemption that is in Christ Jesus;**

Confidence: 99% · CONFIRMED MA IA SR

MA-ind.: 94% · CONFIRMED IA SR

MA — External Marcionite absence: BeDuhn (2013) p.299: 'Rom 3.23–4.1 is unattested. Talbert, "A Non-Pauline Fragment at Romans 3:24–26?" JBL 85 (1966) 287–295, presents a persuasive argument that 3.25–26 constitutes an interpolation.' Cf. Sanders, Paul and Palestinian Judaism, pp. 463–472.

IA — Pre-Pauline creedal fragment (romans_hilasterion). Talbert (1966, JBL 85:287–295) argues that 3:24–26 constitutes a pre-Pauline creedal/hymnic unit inserted into Paul's argument. BeDuhn endorses this as 'persuasive.' 3:24 is the fragment's opening: dikaioumenoi dōrean tē autoũ chariti dia tēs apolytrosēos — creedal syntax with apolytrōsis (redemption) unusual outside Pauline creedal citations.

SR — Structural disruption: 3:22 flows directly into 3:27 ('Where then is boasting?') — the diatribe resumes cleanly after the creedal interpolation.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013) p.299: 'Rom 3.23–4.1 is unattested. Talbert, "A Non-Pauline Fragment at Romans 3:24–26?" JBL 85 (1966) 287–295, presents a persuasive argument that 3.25–26 constitutes an interpolation.' Cf. Sanders, Paul and Palestinian Judaism, pp. 463–472.)

REM 3:25 **whom God sent to be an atoning sacrifice, through faith in his blood, for a demonstration of his righteousness through the passing over of prior sins, in God's forbearance;**

Confidence: 99% · CONFIRMED MA IA SR WS

MA-ind.: 97% · CONFIRMED IA SR WS

MA — External Marcionite absence: BeDuhn (2013) p.299: 'Rom 3.23–4.1 is unattested. Talbert, "A Non-Pauline Fragment at Romans 3:24–26?" JBL 85 (1966) 287–295, presents a persuasive argument that 3.25–26 constitutes an interpolation.' Cf. Sanders, Paul and Palestinian Judaism, pp. 463–472.

IA — The heart of Talbert's pre-Pauline creedal fragment: three words occurring nowhere else in Paul — hilastrērion (propitiation/mercy seat; LXX Exod 25:17), proetheto (God 'set forth publicly'), and paresis (the passing over/remission of prior sins). All three reflect Jewish-Christian atonement theology, not Pauline participation-in-Christ theology (Sanders, Paul and Palestinian Judaism, pp. 463–465). BeDuhn: 'Talbert … presents a persuasive argument that 3.25–26 constitutes an interpolation.'

SR — Continuation of the creedal fragment that disrupts the diatribe structure. 3:22 ⟶ 3:27 is coherent without 3:24–26.

WS — Unique vocabulary (hilastrērion, proetheto, paresis) not found elsewhere in the authenticated Pauline letters, marking this as non-Pauline composition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013) p.299: 'Rom 3.23–4.1 is unattested. Talbert, "A Non-Pauline Fragment at Romans 3:24–26?" JBL 85 (1966) 287–295, presents a persuasive argument that 3.25–26 constitutes an interpolation.' Cf. Sanders, Paul and Palestinian Judaism, pp. 463–472.)

REM 3:26 **to demonstrate his righteousness at this present time; that he might himself be just, and the justifier of him who has faith in Jesus.**

Confidence: 99% · CONFIRMED MA IA SR

MA-ind.: 94% · CONFIRMED IA SR

MA — External Marcionite absence: BeDuhn (2013) p.299: 'Rom 3.23–4.1 is unattested. Talbert, "A Non-Pauline Fragment at Romans 3:24–26?" JBL 85 (1966) 287–295, presents a persuasive argument that 3.25–26 constitutes an interpolation.' Cf. Sanders, Paul and Palestinian Judaism, pp. 463–472.

IA — The closing of Talbert's pre-Pauline creedal fragment: the 'so that' clause extending the hilasterion logic into divine self-vindication. The hoste repetition of 'righteousness' (dikaiosynē/dikaion/dikaiounta) is creedal — God is both just and the one who justifies.

SR — Closes the creedal interpolation. Removal restores the diatribe: 3:22 → 3:27 ('Where then is boasting?') flows coherently.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013) p.299: 'Rom 3.23–4.1 is unattested. Talbert, "A Non-Pauline Fragment at Romans 3:24–26?" JBL 85 (1966) 287–295, presents a persuasive argument that 3.25–26 constitutes an interpolation.' Cf. Sanders, Paul and Palestinian Judaism, pp. 463–472.)

ATT 3:27 **Where then is the boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 3.23-4.1)

ATT 3:28 **We maintain therefore that a man is justified by faith apart from the works of the law.**

"We conclude that a man is justified by faith apart from the works of the law" — the thesis restated as conclusion. Echoes Galatians 2:16.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 3.23-4.1)

ATT 3:29 **Or is God the God of Jews only? Isn't he the God of Gentiles also? Yes, of Gentiles also,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 3.23-4.1)

ATT 3:30 **since indeed there is one God who will justify the circumcised by faith, and the uncircumcised through faith.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 3.23-4.1)

SUS 3:31 **Do we then nullify the law through faith? May it never be! No, we establish the law.**

Confidence: 96% · CONFIRMED MA SR AC TC IU

MA-ind.: 85% · CONFIRMED IU SR AC TC

MA — External Marcionite absence: BeDuhn (2013): 'Rom 3.23-4.1 is unattested'

TC — The law-establishing clause fits the second-century need to answer Marcionite law-abolition readings by making Paul's faith argument explicitly preserve rather than nullify Torah.

SR — Romans 3:21-30 completes a coherent argument: righteousness through faith apart from law works, available to both Jew and Gentile through the one God who justifies both. Romans 5:1 ('Therefore, having been justified by faith…') follows naturally as the conclusion to 3:21-30. The verse 3:31 creates an abrupt rhetorical reversal ('Do we overthrow the law?

AC — The argument completes without 3:31: 3:30 establishes the one God who justifies both circumcised and uncircumcised by faith. 5:1 draws the conclusion: 'Therefore, having been justified by faith, we have peace with God.' The intervening 3:31-4:25 functions as a defensive supplement, preemptively answering the law-positive objection. Under the insertion hypothesis, this represents proto-orthodox editorial strategy: Paul's original argument (3:21-30 → 5:1) was too radically faith-oriented, so editors inserted a law-rehabilitating clause (3:31) followed by covenantal proof (4:1-25) to domesticate the text for institutional use.

IU — Harnack identifies the precise theological content that would have necessitated removal under the deletion hypothesis: the law-positive declaration 'we uphold the law.' This same content, under the insertion hypothesis, identifies WHY proto-orthodox editors would have added this verse — it directly rehabilitates the law's ongoing validity, countering Marcion's radical law-abolition reading. The verse functions as a hinge: it both introduces the Abraham chapter (4:1-25, also absent from Marcion) and provides the theological claim ('we establish the law') that anti-Marcionite polemic required. The structural position — immediately before the Abraham material — suggests coordinated insertion: first insert the law-positive claim, then insert the Abraham proof.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.23-4.1 is unattested')

CHAPTER 4

REM 4:1 **What then will we say that Abraham, our forefather, has found according to the flesh?**

Confidence: 98% · CONFIRMED MA SR HW HS TC IU

MA-ind.: 92% · CONFIRMED HW SR IU TC HS

TC — The Abraham proof-chapter fits the anti-Marcionite period in which proto-orthodox writers needed Paul to ground grace in patriarchal promise rather than in rupture from the Creator's covenant.

MA — External Marcionite absence: BeDuhn (2013): 'Rom 3.23-4.1 is unattested'

SR — Shares the evidence base described under HW.

HW — Hostile awkward defence. Grounding the righteousness-by-faith argument in Abraham's example makes grace a continuation of Hebrew covenant history — the Catholicising project's central move. Without Romans 4, Paul's argument moves from 3:21-30 (righteousness apart from law, through faith) directly to Romans 5 (peace with God through Christ). The Abraham chapter is a Catholicising insertion establishing OT precedent for grace. His silence on Romans 4, Romans 9-11, and Romans 13:1-7 — the three major interpolated blocks — while citing other Pauline material is consistent with those passages not being in the text he received.

HS — Both Justin (155 CE) and Irenaeus (180 CE) argue extensively for Christ's continuity with Abraham and the prophets. Justin traces Christ to Jesse/Jacob/Judah; Irenaeus quotes Romans 1:1-3 on David's seed. Both are refuting Marcionite discontinuity theology.

IU — Romans 4 serves an identifiable Catholicising function: it establishes that Paul's righteousness-by-faith doctrine has Old Testament precedent in Abraham, thereby making grace continuous with Hebrew covenant history rather than alien to it. This directly counters Marcion's theology, which severed the unknown Father's grace from the Creator's covenant system. Bauer documents that proto-orthodox consolidation in Rome (135-170 CE) occurred precisely in response to the Marcionite threat.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 3.23-4.1 is unattested')

REM 4:2 **For if Abraham was justified by works, he has something to boast about, but not toward God.**

Confidence: 98% · CONFIRMED

Confidence: inherited from block — see note on 4:1

Part of 3:31–4:25. See note on 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM 4:3 **For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness."**

Confidence: 98% · CONFIRMED MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013) p.299: 'Rom 4.3–4.25 is unattested. Harnack considers these verses to have been omitted. Neither Tertullian nor Epiphanius say anything about an omission in Marcion's text here, but we would expect them to cite some of the content against Marcion.'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013) p.299: 'Rom 4.3–4.25 is unattested. Harnack considers these verses to have been omitted. Neither Tertullian nor Epiphanius say anything about an omission in Marcion's text here, but we would expect them to cite some of the content against Marcion.')

REM 4:4 **Now to him who works, the reward is not counted as grace, but as something owed.**

Confidence: 98% · CONFIRMED

Confidence: inherited from block — see note on 4:1

Part of 3:31–4:25. See note on 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:5 **But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for righteousness.**

Confidence: 98% · CONFIRMED HW MA SR IU TC HS

MA-ind.: 92% · CONFIRMED HW SR IU TC HS

Confidence: inherited from block — see note on 4:1

MA — External Marcionite absence: BeDuhn (2013): 'Rom 4.3-4.25 is unattested'

Part of 3:31–4:25. See note on 4:1.

HW — Romans 4:5 is supported by hostile-witness dynamics: later defenders or opponents preserve tension around the verse's use, which is why it is tracked within the block anchored at Romans 4:1.

SR — Romans 4:5 participates in the structural rupture created by the block anchored at Romans 4:1; the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

IU — Romans 4:5 serves the institutional/theological utility of the block anchored at Romans 4:1: 'But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for righteous…' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

TC — Romans 4:5 fits the historical pressure addressed by the block anchored at Romans 4:1: the verse's content is especially useful in the later proto-orthodox/anti-Marcionite setting that the block serves.

HS — Romans 4:5 would have been useful to hostile anti-Marcionite witnesses if it stood independently in their source text; its absence or indirect handling is significant within the block anchored at Romans 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:6 **Even as David also pronounces blessing on the man to whom God counts righteousness apart from works,**

Confidence: 98% · CONFIRMED HW MA SR IU TC HS

MA-ind.: 92% · CONFIRMED HW SR IU TC HS

Confidence: inherited from block — see note on 4:1

MA — External Marcionite absence: BeDuhn (2013): 'Rom 4.3-4.25 is unattested'

Part of 3:31–4:25. See note on 4:1.

HW — Romans 4:6 is supported by hostile-witness dynamics: later defenders or opponents preserve tension around the verse's use, which is why it is tracked within the block anchored at Romans 4:1.

SR — Romans 4:6 participates in the structural rupture created by the block anchored at Romans 4:1; the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

IU — Romans 4:6 serves the institutional/theological utility of the block anchored at Romans 4:1: 'Even as David also pronounces blessing on the man to whom God counts righteousness apart from works,' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

TC — Romans 4:6 fits the historical pressure addressed by the block anchored at Romans 4:1: the verse's content is especially useful in the later proto-orthodox/anti-Marcionite setting that the block serves.

HS — Romans 4:6 would have been useful to hostile anti-Marcionite witnesses if it stood independently in their source text; its absence or indirect handling is significant within the block anchored at Romans 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:7 **"Blessed are they whose iniquities are forgiven, whose sins are covered.**

Confidence: 98% · CONFIRMED

Confidence: inherited from block — see note on 4:1

Part of 3:31–4:25. See note on 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:8 **Blessed is the man whom the Lord will by no means charge with sin.”**

Confidence: 98% · CONFIRMED HW MA SR IU TC HS

MA-ind.: 92% · CONFIRMED HW SR IU TC HS

Confidence: inherited from block — see note on 4:1

MA — External Marcionite absence: BeDuhn (2013): ‘Rom 4.3-4.25 is unattested’

Part of 3:31–4:25. See note on 4:1.

HW — Romans 4:8 is supported by hostile-witness dynamics: later defenders or opponents preserve tension around the verse’s use, which is why it is tracked within the block anchored at Romans 4:1.

SR — Romans 4:8 participates in the structural rupture created by the block anchored at Romans 4:1; the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

IU — Romans 4:8 serves the institutional/theological utility of the block anchored at Romans 4:1: ‘Blessed is the man whom the Lord will by no means charge with sin.”’ supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

TC — Romans 4:8 fits the historical pressure addressed by the block anchored at Romans 4:1: the verse’s content is especially useful in the later proto-orthodox/anti-Marcionite setting that the block serves.

HS — Romans 4:8 would have been useful to hostile anti-Marcionite witnesses if it stood independently in their source text; its absence or indirect handling is significant within the block anchored at Romans 4:1.

Evidence tier: Tier 1 — External witness: Marcion’s Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): ‘Rom 4.3-4.25 is unattested’)

REM 4:9 **Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.**

Confidence: 98% · CONFIRMED

Confidence: inherited from block — see note on 4:1

Part of 3:31–4:25. See note on 4:1.

Evidence tier: Tier 1 — External witness: Marcion’s Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): ‘Rom 4.3-4.25 is unattested’)

REM 4:10 **How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.**

Confidence: 98% · CONFIRMED

Confidence: inherited from block — see note on 4:1

Part of 3:31–4:25. See note on 4:1.

Evidence tier: Tier 1 — External witness: Marcion’s Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:11 **He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they might be in uncircumcision, that righteousness might also be accounted to them.**

Confidence: 98% · CONFIRMED

Confidence: inherited from block — see note on 4:1

Part of 3:31–4:25. See note on 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:12 **He is the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.**

Confidence: 98% · CONFIRMED

Confidence: inherited from block — see note on 4:1

Part of 3:31–4:25. See note on 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:13 **For the promise to Abraham and to his offspring that he should be heir of the world wasn't through the law, but through the righteousness of faith.**

Confidence: 98% · CONFIRMED

Confidence: inherited from block — see note on 4:1

Part of 3:31–4:25. See note on 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:14 **For if those who are of the law are heirs, faith is made void, and the promise is made of no effect.**

Confidence: 98% · CONFIRMED HW MA SR IU TC HS

MA-ind.: 92% · CONFIRMED HW SR IU TC HS

Confidence: inherited from block — see note on 4:1

MA — External Marcionite absence: BeDuhn (2013): 'Rom 4.3-4.25 is unattested'

Part of 3:31–4:25. See note on 4:1.

HW — Romans 4:14 is supported by hostile-witness dynamics: later defenders or opponents preserve tension around the verse's use, which is why it is tracked within the block anchored at Romans 4:1.

SR — Romans 4:14 participates in the structural rupture created by the block anchored at Romans 4:1; the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

IU — Romans 4:14 serves the institutional/theological utility of the block anchored at Romans 4:1: 'For if those who are of the law are heirs, faith is made void, and the promise is made of no effect.' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

TC — Romans 4:14 fits the historical pressure addressed by the block anchored at Romans 4:1: the verse's content is especially useful in the later proto-orthodox/anti-Marcionite setting that the block serves.

HS — Romans 4:14 would have been useful to hostile anti-Marcionite witnesses if it stood independently in their source text; its absence or indirect handling is significant within the block anchored at Romans 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:15 **For the law produces wrath, for where there is no law, neither is there disobedience.**

Confidence: 98% · CONFIRMED

Confidence: inherited from block — see note on 4:1

Part of 3:31–4:25. See note on 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:16 **For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the offspring, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.**

Confidence: 98% · CONFIRMED HW MA SR IU TC HS

MA-ind.: 92% · CONFIRMED HW SR IU TC HS

Confidence: inherited from block — see note on 4:1

MA — External Marcionite absence: BeDuhn (2013): 'Rom 4.3-4.25 is unattested'

Part of 3:31–4:25. See note on 4:1.

HW — Romans 4:16 is supported by hostile-witness dynamics: later defenders or opponents preserve tension around the verse's use, which is why it is tracked within the block anchored at Romans 4:1.

SR — Romans 4:16 participates in the structural rupture created by the block anchored at Romans 4:1; the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

IU — Romans 4:16 serves the institutional/theological utility of the block anchored at Romans 4:1: 'For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all…' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

TC — Romans 4:16 fits the historical pressure addressed by the block anchored at Romans 4:1: the verse's content is especially useful in the later proto-orthodox/anti-Marcionite setting that the block serves.

HS — Romans 4:16 would have been useful to hostile anti-Marcionite witnesses if it stood independently in their source text; its absence or indirect handling is significant within the block anchored at Romans 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:17 **As it is written, "I have made you a father of many nations." This is in the presence of him whom he believed: God, who gives life to the dead, and calls the things that are not, as though they were.**

Confidence: 98% · CONFIRMED

Confidence: inherited from block — see note on 4:1

Part of 3:31–4:25. See note on 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:18 **Besides hope, Abraham in hope believed, to the end that he might become a father of many nations, according to that which had been spoken, "So will your offspring be."**

Confidence: 98% · CONFIRMED

Confidence: inherited from block — see note on 4:1

Part of 3:31–4:25. See note on 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:19 **Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb.**

Confidence: 98% · CONFIRMED HW MA SR IU TC HS

MA-ind.: 92% · CONFIRMED HW SR IU TC HS

Confidence: inherited from block — see note on 4:1

MA — External Marcionite absence: BeDuhn (2013): 'Rom 4.3-4.25 is unattested'

Part of 3:31–4:25. See note on 4:1.

HW — Romans 4:19 is supported by hostile-witness dynamics: later defenders or opponents preserve tension around the verse's use, which is why it is tracked within the block anchored at Romans 4:1.

SR — Romans 4:19 participates in the structural rupture created by the block anchored at Romans 4:1; the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

IU — Romans 4:19 serves the institutional/theological utility of the block anchored at Romans 4:1: 'Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about…' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

TC — Romans 4:19 fits the historical pressure addressed by the block anchored at Romans 4:1: the verse's content is especially useful in the later proto-orthodox/anti-Marcionite setting that the block serves.

HS — Romans 4:19 would have been useful to hostile anti-Marcionite witnesses if it stood independently in their source text; its absence or indirect handling is significant within the block anchored at Romans 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:20 **Yet, looking to the promise of God, he didn't waver through unbelief, but grew strong through faith, giving glory to God,**

Confidence: 98% · CONFIRMED HW MA SR IU TC HS

MA-ind.: 92% · CONFIRMED HW SR IU TC HS

Confidence: inherited from block — see note on 4:1

MA — External Marcionite absence: BeDuhn (2013): 'Rom 4.3-4.25 is unattested'

Part of 3:31–4:25. See note on 4:1.

HW — Romans 4:20 is supported by hostile-witness dynamics: later defenders or opponents preserve tension around the verse's use, which is why it is tracked within the block anchored at Romans 4:1.

SR — Romans 4:20 participates in the structural rupture created by the block anchored at Romans 4:1; the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

IU — Romans 4:20 serves the institutional/theological utility of the block anchored at Romans 4:1: 'Yet, looking to the promise of God, he didn't waver through unbelief, but grew strong through faith, giving glor…' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

TC — Romans 4:20 fits the historical pressure addressed by the block anchored at Romans 4:1: the verse's content is especially useful in the later proto-orthodox/anti-Marcionite setting that the block serves.

HS — Romans 4:20 would have been useful to hostile anti-Marcionite witnesses if it stood independently in their source text; its absence or indirect handling is significant within the block anchored at Romans 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:21 **and being fully assured that what he had promised, he was also able to perform.**

Confidence: 98% · CONFIRMED HW MA SR IU TC HS

MA-ind.: 92% · CONFIRMED HW SR IU TC HS

Confidence: inherited from block — see note on 4:1

MA — External Marcionite absence: BeDuhn (2013): 'Rom 4.3-4.25 is unattested'

Part of 3:31–4:25. See note on 4:1.

HW — Romans 4:21 is supported by hostile-witness dynamics: later defenders or opponents preserve tension around the verse's use, which is why it is tracked within the block anchored at Romans 4:1.

SR — Romans 4:21 participates in the structural rupture created by the block anchored at Romans 4:1; the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

IU — Romans 4:21 serves the institutional/theological utility of the block anchored at Romans 4:1: 'and being fully assured that what he had promised, he was also able to perform.' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

TC — Romans 4:21 fits the historical pressure addressed by the block anchored at Romans 4:1: the verse's content is especially useful in the later proto-orthodox/anti-Marcionite setting that the block serves.

HS — Romans 4:21 would have been useful to hostile anti-Marcionite witnesses if it stood independently in their source text; its absence or indirect handling is significant within the block anchored at Romans 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:22 **Therefore it also was "credited to him for righteousness."**

Confidence: 98% · CONFIRMED HW MA SR IU TC HS

MA-ind.: 92% · CONFIRMED HW SR IU TC HS

Confidence: inherited from block — see note on 4:1

MA — External Marcionite absence: BeDuhn (2013): 'Rom 4.3-4.25 is unattested'

Part of 3:31–4:25. See note on 4:1.

HW — Romans 4:22 is supported by hostile-witness dynamics: later defenders or opponents preserve tension around the verse's use, which is why it is tracked within the block anchored at Romans 4:1.

SR — Romans 4:22 participates in the structural rupture created by the block anchored at Romans 4:1; the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

IU — Romans 4:22 serves the institutional/theological utility of the block anchored at Romans 4:1: 'Therefore it also was "credited to him for righteousness."' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

TC — Romans 4:22 fits the historical pressure addressed by the block anchored at Romans 4:1: the verse's content is especially useful in the later proto-orthodox/anti-Marcionite setting that the block serves.

HS — Romans 4:22 would have been useful to hostile anti-Marcionite witnesses if it stood independently in their source text; its absence or indirect handling is significant within the block anchored at Romans 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:23 **Now it was not written that it was accounted to him for his sake alone,**

Confidence: 98% · CONFIRMED HW MA SR IU TC HS

MA-ind.: 92% · CONFIRMED HW SR IU TC HS

Confidence: inherited from block — see note on 4:1

MA — External Marcionite absence: BeDuhn (2013): 'Rom 4.3-4.25 is unattested'

Part of 3:31–4:25. See note on 4:1.

HW — Romans 4:23 is supported by hostile-witness dynamics: later defenders or opponents preserve tension around the verse's use, which is why it is tracked within the block anchored at Romans 4:1.

SR — Romans 4:23 participates in the structural rupture created by the block anchored at Romans 4:1; the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

IU — Romans 4:23 serves the institutional/theological utility of the block anchored at Romans 4:1: 'Now it was not written that it was accounted to him for his sake alone,' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

TC — Romans 4:23 fits the historical pressure addressed by the block anchored at Romans 4:1: the verse's content is especially useful in the later proto-orthodox/anti-Marcionite setting that the block serves.

HS — Romans 4:23 would have been useful to hostile anti-Marcionite witnesses if it stood independently in their source text; its absence or indirect handling is significant within the block anchored at Romans 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:24 **but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead,**

Confidence: 98% · CONFIRMED HW MA SR IU TC HS

MA-ind.: 92% · CONFIRMED HW SR IU TC HS

Confidence: inherited from block — see note on 4:1

MA — External Marcionite absence: BeDuhn (2013): 'Rom 4.3-4.25 is unattested'

Part of 3:31–4:25. See note on 4:1.

HW — Romans 4:24 is supported by hostile-witness dynamics: later defenders or opponents preserve tension around the verse's use, which is why it is tracked within the block anchored at Romans 4:1.

SR — Romans 4:24 participates in the structural rupture created by the block anchored at Romans 4:1; the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

IU — Romans 4:24 serves the institutional/theological utility of the block anchored at Romans 4:1: 'but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead,' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

TC — Romans 4:24 fits the historical pressure addressed by the block anchored at Romans 4:1: the verse's content is especially useful in the later proto-orthodox/anti-Marcionite setting that the block serves.

HS — Romans 4:24 would have been useful to hostile anti-Marcionite witnesses if it stood independently in their source text; its absence or indirect handling is significant within the block anchored at Romans 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

REM 4:25 **who was delivered up for our trespasses, and was raised for our justification.**

Confidence: 98% · CONFIRMED

Confidence: inherited from block — see note on 4:1

Part of 3:31–4:25. See note on 4:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 4.3-4.25 is unattested')

CHAPTER 5

ATT 5:1 **Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;**

"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ" — the transition from argument to application.

Evidence tier: N/A

Marcion: uncertain

ATT 5:2 **through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.2-5)

ATT 5:3 **Not only this, but we also rejoice in our sufferings, knowing that suffering produces perseverance;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.2-5)

ATT 5:4 **and perseverance, proven character; and proven character, hope:**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.2-5)

ATT 5:5 **and hope doesn't disappoint us, because God's love has been poured out into our hearts through the Holy Spirit who was given to us.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.2-5)

ATT 5:6 **For while we were yet weak, at the right time Christ died for the ungodly.**

5:6-21: The grace argument at full extension. Christ died for us while we were still weak, ungodly, sinners, enemies — before any merit, before any repentance, before any covenant standing. This is grace stated as historical fact. "Saved from the wrath" (v.9): the wrath is the Demiurge's retributive condemnation, the judicial mechanism of the transactional system. Grace rescues from within that system rather than operating by it. "While we were enemies, we

were reconciled" (v.10): reconciliation precedes obedience — the unknown Father's characteristic movement. "Where sin abounded, grace abounded more exceedingly" (v.20): the logic of superabundant grace — grace exceeds the transactional system in every direction.

Evidence tier: N/A

Marcion: uncertain

ATT 5:7 **For one will hardly die for a righteous man. Yet perhaps for a righteous person someone would even dare to die.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.7-19)

ATT 5:8 **But God commends his own love toward us, in that while we were yet sinners, Christ died for us.**

"But God commends his own love toward us, in that while we were yet sinners, Christ died for us" — the pre-emptive nature of divine grace. Grace precedes repentance.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.7-19)

ATT 5:9 **Much more then, being now justified by his blood, we will be saved from God's wrath through him.**

"Saved from the wrath of God" — the wrath here is the Demiurge's judicial condemnation, the retributive mechanism of the transactional system. Paul is saying grace rescues from within the Demiurge's domain, not that the unknown Father is wrathful. The wrath belongs to the system being escaped, not to the God doing the rescuing.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.7-19)

ATT 5:10 **For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.7-19)

ATT 5:11 **Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.7-19)

ATT 5:12 **Therefore as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned.**

> "Through one man sin entered into the world, and death through sin" — the Adam typology. Paul's Adam-Christ parallel is the foundation of later atonement theology.
>
> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.7-19)

ATT 5:13 **For until the law, sin was in the world; but sin is not charged when there is no law.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.7-19)

ATT 5:14 **Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.7-19)

ATT 5:15 **But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.7-19)

ATT 5:16 **The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.7-19)

ATT 5:17 **For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.7-19)

ATT 5:18 **So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.7-19)

ATT 5:19 **For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 5.7-19)

ATT 5:20 **The law came in besides, that the trespass might abound; but where sin abounded, grace abounded more exceedingly;**

"Where sin abounded, grace abounded more exceedingly" — ὑπερεπερίσσευσεν ἡ χάρις. The logic of superabundant grace. This verse directly provokes the 6:1 objection.

Evidence tier: N/A

Marcion: uncertain

ATT 5:21 **that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.**

Evidence tier: N/A

Marcion: uncertain

CHAPTER 6

ATT 6:1 **What shall we say then? Shall we continue in sin, that grace may abound?**

"Shall we continue in sin, that grace may abound?" — the anticipated objection to 5:20. Paul's answer is baptismal death: the old self has died.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.1-13)

ATT 6:2 **May it never be! We who died to sin, how could we live in it any longer?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.1-13)

ATT 6:3 **Or don't you know that all we who were baptized into Christ Jesus were baptized into his death?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.1-13)

ATT 6:4 **We were buried therefore with him through baptism into death, that just as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.1-13)

ATT 6:5 **For if we have become united with him in the likeness of his death, we will also be part of his resurrection;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.1-13)

ATT 6:6 **knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.1-13)

ATT 6:7 **For he who has died has been freed from sin.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.1-13)

ATT 6:8 **But if we died with Christ, we believe that we will also live with him;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.1-13)

ATT 6:9 **knowing that Christ, being raised from the dead, dies no more. Death no more has dominion over him!**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.1-13)

ATT 6:10 **For the death that he died, he died to sin one time; but the life that he lives, he lives to God.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.1-13)

ATT 6:11 **Thus consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.1-13)

ATT 6:12 **Therefore don't let sin reign in your mortal body, that you should obey it in its lusts.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.1-13)

ATT 6:13 **Also, do not present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.1-13)

ATT 6:14 **For sin will not have dominion over you. For you are not under law, but under grace.**

Evidence tier: N/A
Marcion: uncertain

ATT 6:15 **What then? Shall we sin, because we are not under law, but under grace? May it never be!**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.15-18)

SUS 6:16 **Don't you know that when you present yourselves as servants and obey someone, you are the servants of whomever you obey; whether of sin to death, or of obedience to righteousness?**

Confidence: 86% · CONFIRMED MA SR
MA-ind.: 45% · POSSIBLE SR
MA — External Marcionite absence: BeDuhn (2013): 'Rom 6.15-18 is unattested'
SR — The structural argument is marginal: the slavery/obedience framing interrupts the preceding grace-not-law sequence but does not independently prove removal.
Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.
Marcion: unattested (BeDuhn (2013): 'Rom 6.15-18 is unattested')

ATT 6:17 **But thanks be to God, that, whereas you were bondservants of sin, you became obedient from the heart to that form of teaching to which you were delivered.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.15-18)

ATT 6:18 **Being made free from sin, you became bondservants of righteousness.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.15-18)

ATT 6:19 **I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification.**

Evidence tier: N/A
Marcion: uncertain

ATT 6:20 **For when you were servants of sin, you were free in regard to righteousness.**

Evidence tier: N/A
Marcion: uncertain

ATT 6:21 **What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.21-7.3)

ATT 6:22 **But now, being made free from sin, and having become servants of God, you have your fruit of sanctification, and the result of eternal life.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.21-7.3)

ATT 6:23 **For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.**

"The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" — the most quoted summary of Pauline soteriology.

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 6.21-7.3)

CHAPTER 7

REM 7:1 **Or don't you know, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives?**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): 'Rom 6.21-7.3 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 6.21-7.3 is unattested')

REM 7:2 **For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband.**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013): 'Rom 6.21-7.3 is unattested'

AC — Argument completion: part of the Romans 7 law-body interpolation. The surrounding argument reads coherently from release from law in Romans 6 into Spirit-life in Romans 8; Romans 7 inserts an extended inner-conflict account that delays that transition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 6.21-7.3 is unattested')

REM 7:3 **So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man.**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013): 'Rom 6.21-7.3 is unattested'

AC — Argument completion: part of the Romans 7 law-body interpolation. The surrounding argument reads coherently from release from law in Romans 6 into Spirit-life in Romans 8; Romans 7 inserts an extended inner-conflict account that delays that transition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 6.21-7.3 is unattested')

REM 7:4 **Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might produce fruit to God.**

Confidence: 75% · PROBABLE AC

AC — Argument Completion

Part of 7:1-25 interpolated block. See note on 7:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM 7:5 **For when we were in the flesh, the sinful passions which were through the law, worked in our members to bring out fruit to death.**

Confidence: 75% · PROBABLE AC

AC — Argument Completion

Part of 7:1-25 interpolated block. See note on 7:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM 7:6 **But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013): 'Rom 7.6 is unattested'

AC — Argument completion: part of the Romans 7 law-body interpolation. The surrounding argument reads coherently from release from law in Romans 6 into Spirit-life in Romans 8; Romans 7 inserts an extended inner-conflict account that delays that transition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 7.6 is unattested')

REM 7:7 **What shall we say then? Is the law sin? May it never be! However, I wouldn't have known sin, except through the law. For I wouldn't have known coveting, unless the law had said, "You shall not covet."**

Confidence: 75% · PROBABLE

7:7-25: Paul's agonised first-person struggle with the law. "The good that I want to do, I don't do; the evil that I don't want, that I do." Whether autobiographical or rhetorical is debated.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM 7:8 **But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead.**

Confidence: 75% · PROBABLE AC

AC — Argument Completion

Part of 7:1-25 interpolated block. See note on 7:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM 7:9 **I was alive apart from the law once, but when the commandment came, sin revived, and I died.**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013): 'Rom 7.9-10 is unattested'

AC — Argument completion: part of the Romans 7 law-body interpolation. The surrounding argument reads coherently from release from law in Romans 6 into Spirit-life in Romans 8; Romans 7 inserts an extended inner-conflict account that delays that transition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 7.9-10 is unattested')

REM 7:10 **The commandment, which was for life, this I found to be for death;**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013): 'Rom 7.9-10 is unattested'

AC — Argument completion: part of the Romans 7 law-body interpolation. The surrounding argument reads coherently from release from law in Romans 6 into Spirit-life in Romans 8; Romans 7 inserts an extended inner-conflict account that delays that transition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 7.9-10 is unattested')

REM 7:11 **for sin, finding occasion through the commandment, deceived me, and through it killed me.**

Confidence: 75% · PROBABLE AC

AC — Argument Completion

Part of 7:1-25 interpolated block. See note on 7:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM 7:12 **Therefore the law indeed is holy, and the commandment holy, and righteous, and good.**

Confidence: 75% · PROBABLE

v.12 declares the law "holy and righteous and good" — which directly contradicts the Pauline argument in Galatians 3-4 that the law was a temporary custodian, not an eternal standard.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM 7:13 **Did then that which is good become death to me? May it never be! But sin, that it might be shown to be sin, was producing death in me through that which is good; that through the commandment sin might become exceedingly sinful.**

Confidence: 75% · PROBABLE AC

AC — Argument Completion

Part of 7:1-25 interpolated block. See note on 7:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM 7:14 **For we know that the law is spiritual, but I am fleshly, sold under sin.**

Confidence: 75% · PROBABLE AC

AC — Argument Completion

Part of 7:1-25 interpolated block. See note on 7:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM 7:15 **For I don't know what I am doing. For I don't practice what I desire to do; but what I hate, that I do.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): 'Rom 7.15-17 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 7.15-17 is unattested')

REM 7:16 **But if what I don't desire, that I do, I consent to the law that it is good.**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013): 'Rom 7.15-17 is unattested'

AC — Argument completion: part of the Romans 7 law-body interpolation. The surrounding argument reads coherently from release from law in Romans 6 into Spirit-life in Romans 8; Romans 7 inserts an extended inner-conflict account that delays that transition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 7.15-17 is unattested')

REM 7:17 **So now it is no more I that do it, but sin which dwells in me.**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013): 'Rom 7.15-17 is unattested'

AC — Argument completion: part of the Romans 7 law-body interpolation. The surrounding argument reads coherently from release from law in Romans 6 into Spirit-life in Romans 8; Romans 7 inserts an extended inner-conflict account that delays that transition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 7.15-17 is unattested')

REM 7:18 **For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don't find it doing that which is good.**

Confidence: 75% · PROBABLE AC

AC — Argument Completion

Part of 7:1-25 interpolated block. See note on 7:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM 7:19 **For the good which I desire, I don't do; but the evil which I don't desire, that I practice.**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013): 'Rom 7.19-22 is unattested'

AC — Argument completion: part of the Romans 7 law-body interpolation. The surrounding argument reads coherently from release from law in Romans 6 into Spirit-life in Romans 8; Romans 7 inserts an extended inner-conflict account that delays that transition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 7.19-22 is unattested')

REM 7:20 **But if what I don't desire, that I do, it is no more I that do it, but sin which dwells in me.**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013): 'Rom 7.19-22 is unattested'

AC — Argument completion: part of the Romans 7 law-body interpolation. The surrounding argument reads coherently from release from law in Romans 6 into Spirit-life in Romans 8; Romans 7 inserts an extended inner-conflict account that delays that transition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 7.19-22 is unattested')

REM 7:21 **I find then the law, that, to me, while I desire to do good, evil is present.**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013): 'Rom 7.19-22 is unattested'

AC — Argument completion: part of the Romans 7 law-body interpolation. The surrounding argument reads coherently from release from law in Romans 6 into Spirit-life in Romans 8; Romans 7 inserts an extended inner-conflict account that delays that transition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 7.19-22 is unattested')

REM 7:22 **For I delight in God's law after the inward man,**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013): 'Rom 7.19-22 is unattested'

AC — Argument completion: part of the Romans 7 law-body interpolation. The surrounding argument reads coherently from release from law in Romans 6 into Spirit-life in Romans 8; Romans 7 inserts an extended inner-conflict account that delays that transition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 7.19-22 is unattested')

REM 7:23 **but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.**

Confidence: 75% · PROBABLE AC

AC — Argument Completion

Part of 7:1-25 interpolated block. See note on 7:1.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM 7:24 **What a wretched man I am! Who will deliver me out of the body of this death?**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): 'Rom 7.24 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Rom 7.24 is unattested')

REM 7:25 **I thank God through Jesus Christ, our Lord! So then with the mind, I myself serve God's law, but with the flesh, the sin's law.**

Confidence: 75% · PROBABLE

The doxology at the start of v.25 ("Thanks be to God through Jesus Christ") seems to answer v.24 — but then the verse continues with "I myself serve the law of sin," returning to bondage. This incoherence suggests the "Thanks be to God" phrase was original and the rest was interpolated around it.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

CHAPTER 8

ATT 8:1 **There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit.**

"There is therefore now no condemnation to those who are in Christ Jesus" — the triumphant resolution. One of the most important verses in the Pauline corpus.

Evidence tier: N/A

Marcion: uncertain

ATT 8:2 **For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.**

Harnack explicitly retains this verse: 'the law of the Spirit of life' (Romans 8:2) is listed as one of several instances where Marcion retained the word 'law', reinterpreted as the good God's principle (Marcion, p.200 fn.). Marcion attestation updated to 'inferred-present' on this basis. 'The law of the Spirit of life in Christ Jesus' is Paul's rhetorical reappropriation of the nomos concept for the grace order — a pattern also visible in Galatians 6:2 ('the law of Christ').

Evidence tier: N/A

Marcion: inferred-present

ATT 8:3 **For what the law couldn't do, in that it was weak through the flesh, God did, sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh;**

God condemned sin — not sinners. The distinction is critical. Christ, in the "likeness of sinful flesh," entered the domain of the flesh-principle and defeated sin within its own territory. The condemnation falls on the system, not on the people trapped in it.

Evidence tier: N/A

Marcion: uncertain

ATT 8:4 **that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**

Harnack (Marcion, p.200 fn.) explicitly retains this verse in his Marcionite Apostolikon reconstruction: '8:4 is retained, saying that the righteousness of the law has been fulfilled in the redeemed.' Marcion attestation updated from 'unattested' to 'inferred-present' on the basis of Harnack's explicit statement. BeDuhn does not independently cite the verse.

Evidence tier: N/A

Marcion: inferred-present (BeDuhn (2013): 'Rom 8.4-8 is unattested')

ATT 8:5 **For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.4-8)

ATT 8:6 **For the mind of the flesh is death, but the mind of the Spirit is life and peace;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.4-8)

ATT 8:7 **because the mind of the flesh is hostile towards God; for it is not subject to God's law, neither indeed can it be.**

> Harnack explicitly retains this verse in his Marcionite Apostolikon reconstruction: '8:7 ("the mind of the flesh" versus "the law of God")' is explicitly discussed as part of Marcion's canon (Marcion, p.200 fn.). Marcion attestation updated from 'unattested' to 'inferred-present'. Harnack notes that Marcion read 'the law of God' here as referring to the good God's principle rather than the Creator's Torah, which allowed retention despite the law-positive framing. Retained as ATT; the law-as-standard framework here is consistent with Paul's rhetorical use of legal metaphor to argue against the flesh, not for the law.
> **Evidence tier:** N/A
> **Marcion:** inferred-present (BeDuhn (2013): 'Rom 8.4-8 is unattested')

ATT 8:8 **Those who are in the flesh can't please God.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.4-8)

ATT 8:9 **But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 8:10 **If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 8:11 **But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.**

Evidence tier: N/A

Marcion: uncertain

ATT 8:12 **So then, brothers, we are debtors, not to the flesh, to live after the flesh.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.12-15)

ATT 8:13 **For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live.**

"If you live according to the flesh, you must die" sounds threatening. Paul contrasts two ways of life; what "death" means here (mortality, spiritual death, exclusion) is debated. Calling the Spirit "the life-principle of the hidden Father" states this document's thesis; Paul only says "Spirit." Keep exegesis and framework distinct.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.12-15)

ATT 8:14 **For as many as are led by the Spirit of God, these are children of God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.12-15)

ATT 8:15 **For you didn't receive the spirit of bondage again to fear, but you received the Spirit of adoption, by whom we cry, "Abba! Father!"**

Cross-reference: Galatians 4:6 is the other core Pauline 'Abba' passage. Together the two verses frame adoption not as legal advancement within the Creator's system but as direct filial participation in the Spirit.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.15-18)

ATT 8:16 **The Spirit himself testifies with our spirit that we are children of God;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.15-18)

ATT 8:17 **and if children, then heirs; heirs of God, and joint heirs with Christ; if indeed we suffer with him, that we may also be glorified with him.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.15-18)

ATT **8:18** **For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.15-18)

SUS **8:19** **For the creation waits with eager expectation for the children of God to be revealed.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — Inferred/block Marcionite absence: Block-level Marcionite absence is recorded in the source data; no narrower verse-level citation is available. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: inferred-absent (Block-level Marcionite absence is recorded in the source data; no narrower verse-level citation is available.)

SUS **8:20** **For the creation was subjected to vanity, not of its own will, but because of him who subjected it, in hope**

Confidence: 75% · PROBABLE AC

AC — Argument Completion

Part of 8:19-22. See note on 8:19. Part of 8:19-23 block. See note on 8:19.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): ‘Rom 8.20-9.3 is unattested’)

SUS **8:21** **that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God.**

Confidence: 75% · PROBABLE AC

AC — Argument Completion

Part of 8:19-22. See note on 8:19. Part of 8:19-23 block. See note on 8:19.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): ‘Rom 8.20-9.3 is unattested’)

SUS **8:22** **For we know that the whole creation groans and travails in pain together until now.**

Confidence: 75% · PROBABLE AC

AC — Argument Completion

Part of 8:19-22. See note on 8:19. Part of 8:19-23 block. See note on 8:19.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): 'Rom 8.20-9.3 is unattested')

SUS 8:23 **Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body.**

Confidence: 75% · PROBABLE AC

Confidence: inherited from block — see note on 8:19 AC

Part of 8:19-23 block. See note on 8:19.

AC — Romans 8:23 functions as an internal step in the block anchored at Romans 8:19: 'Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselv…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): 'Rom 8.20-9.3 is unattested')

ATT 8:24 **For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:25 **But if we hope for that which we don't see, we wait for it with patience.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:26 **In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't be uttered.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:27 **He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:28 **We know that all things work together for good for those who love God, to those who are called according to his purpose.**

"We know that all things work together for good to those who love God" — Paul's theology of providence. Not fatalism but trust in divine purpose.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:29 **For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.**

8:29-30: The golden chain — foreknew, predestined, called, justified, glorified. This is not a selection process that excludes; it is the unbroken sequence of grace from eternity. Paul's point is assurance: nothing in this chain can be broken (v.31-39). God's purpose does not depend on human performance.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:30 **Whom he predestined, those he also called. Whom he called, those he also justified. Whom he justified, those he also glorified.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:31 **What then shall we say about these things? If God is for us, who can be against us?**

"If God is for us, who can be against us?" — begins the rhetorical crescendo of 8:31-39, one of the most powerful passages in all of Paul.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:32 **He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:33 **Who could bring a charge against God's chosen ones? It is God who justifies.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:34 **Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:35 **Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:36 **Even as it is written, "For your sake we are killed all day long. We were accounted as sheep for the slaughter."**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:37 **No, in all these things, we are more than conquerors through him who loved us.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:38 **For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,**

"For I am persuaded that neither death, nor life, nor angels, nor principalities… will be able to separate us from God's love" — the catalogue of cosmic powers. None can sever the believer from grace.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

ATT 8:39 **nor height, nor depth, nor any other created thing, will be able to separate us from God's love, which is in Christ Jesus our Lord.**

"Nor height, nor depth, nor any other created thing will be able to separate us from God's love which is in Christ Jesus our Lord" — the climax. Note "any other created thing" — Paul implies these powers are created beings, not the Creator.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 8.20-9.3)

CHAPTER 9

ATT 9:1 **I tell the truth in Christ. I am not lying, my conscience testifying with me in the Holy Spirit,**

MA-ind.: 85% · CONFIRMED SR WS IU HS

BeDuhn (First NT p.249) prints 9:1-3 in his Apostolikon reconstruction as a bracketed unit: '[I am telling you (the) truth in Christos, not lying. My conscience testifies together with me by sacred spirit, that there is great grief for me and relentless pain in my heart. For I could wish that I myself be damned apart from the Christos on behalf of my brethren, my kinsfolk in the flesh.]' Brackets denote inferred-present material not directly attested in the patristic record but judged most likely to have been in Marcion's text.

BeDuhn (p.302): 'Omission: 9.4-10.1? … The lament of 9.1-3 picks up only with 10.1, and it seems most likely that the text of Romans in the Apostolikon lacked everything between.' Tertullian's chasm testimony (Marc. 5.14.6, salio et hic amplissimum abruptum intercisae scripturae) covers the gap from 8:11 to 10:2 but does not specify extent; Schmid (Marcion und sein Apostolos p.110) registers explicit uncertainty. Adamantius 1.21 quotes 8:36, narrowing the chasm.

Käsemann (Commentary on Romans p.258) flags an 'aporia of thought' between 9:3 and 9:4 even in the canonical text: 'Remarkably, Paul gives no reason for his sorrow, and the lament changes quietly into magnifying the advantages of Israel in salvation history.' This supports treating 9:1-3 as the original Pauline lament unit, with 9:4-31 as the post-Pauline patriarchal-election insert. Widmann ('Der Israelit Paulus und sein antijudischer Redaktor', 1986) reaches the same boundary on independent literary-critical grounds.

Theological note: 9:1-3 is personal Pauline grief over 'kinsmen according to the flesh' — distinct from the institutional Israel-election theology of 9:4ff. Removing the lament alongside the election material would erase exactly the Pauline content the rest of the project's argument relies on as opposite to the editorial layer.

Evidence tier: N/A

Marcion: inferred-present (BeDuhn First NT p.249 (Apostolikon reconstruction, brackets 9:1-3); p.302 ('Omission: 9.4-10.1?'); Tert. Marc. 5.14.6 (chasm, extent unspecified); Schmid Marcion und sein Apostolos p.110 (uncertainty); Käsemann Romans p.258 (aporia 9:3↔9:4); cf. Widmann 1986 (literary-critical 9-11))

ATT 9:2 **that I have great sorrow and unceasing pain in my heart.**

Evidence tier: N/A

Marcion: inferred-present (BeDuhn First NT p.249 (Apostolikon reconstruction, brackets 9:1-3); p.302 ('Omission: 9.4-10.1?'); Tert. Marc. 5.14.6 (chasm, extent unspecified); Schmid Marcion und sein Apostolos p.110 (uncertainty); Käsemann Romans p.258 (aporia 9:3↔9:4); cf. Widmann 1986 (literary-critical 9-11))

ATT 9:3 **For I could wish that I myself were accursed from Christ for my brothers' sake, my relatives according to the flesh,**

Evidence tier: N/A

Marcion: inferred-present (BeDuhn First NT p.249 (Apostolikon reconstruction, brackets 9:1-3); p.302 ('Omission: 9.4-10.1?'); Tert. Marc. 5.14.6 (chasm, extent unspecified); Schmid Marcion und sein Apostolos p.110 (uncertainty); Käsemann Romans p.258 (aporia 9:3↔9:4); cf. Widmann 1986 (literary-critical 9-11))

REM 9:4 **who are Israelites; whose is the adoption, the glory, the covenants, the giving of the law, the service, and the promises;**

Confidence: 93% · CONFIRMED MA AC TC IU

MA-ind.: 73% · PROBABLE AC IU TC

TC — The catalogue of Israel's privileges is precisely the kind of covenant-continuity material that becomes urgent in the anti-Marcionite period.

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Argument Completion

Part of 9:1-33 eliminated block. See note on 9:1.

IU — Romans 9:4 serves a clear Catholicising function: it validates the Creator-God's covenant with Israel by enumerating adoption, glory, covenants, law-giving, service, and promises as divine gifts. This directly counters the transaction/grace reading that the Creator-God's law-covenant system is inferior or obsolete. If inserted, the passage rehabilitates Israel's covenantal status and makes Paul appear friendly to the law and the Old Testament God — precisely the theological direction proto-orthodox editors would pursue against Marcion.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:5 **of whom are the fathers, and from whom is Christ as concerning the flesh, who is over all, God, blessed forever. Amen.**

Confidence: 96% · CONFIRMED

v.5: "Christ, who is God over all" — the most explicit divine Christology in the Pauline corpus. Its presence in a disputed section raises questions about its authenticity within Paul's binitarian framework.

Evidence tier: Tier 3 — Internal evidence only: structural/thematic.

Marcion: uncertain

REM 9:6 **But it is not as though the word of God has come to nothing. For they are not all Israel, that are of Israel.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — the argumentative structure of Romans completes without Romans 9. Paul's discussion of life in the Spirit (Romans 8) resolves with the rhetorical climax at 8:31-39. Romans 10 then opens a new section on Israel's accountability for rejecting the gospel. The insertion of Romans 9 between these sections introduces covenant continuity theology absent from the authenticated Pauline argument, creating the very theodicy problem (how can God's word to Israel have failed?) that the chapter then laboriously resolves.

IU — Romans 9:6 ('For they are not all Israel that are of Israel') serves a precise anti-Marcionite function: it establishes that God's covenant promises to Israel have not failed despite Israel's rejection of Christ. This directly counters Marcion's reading, in which the Creator-God's covenant was always inadequate and has now been superseded by the revelation of the unknown Father. The verse introduces a distinction between ethnic Israel and 'true Israel' that reconciles Creator-God fidelity with Israel's present unbelief — exactly the theological problem a proto-orthodox editor would need to solve when defending the Old Testament against Marcionite critique.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:7 **Neither, because they are Abraham's offspring, are they all children. But, "your offspring will be accounted as from Isaac."**

Confidence: 96% · CONFIRMED MA AC HS TC IU

MA-ind.: 85% · CONFIRMED AC IU HS TC

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Romans 9:7 is part of the larger 9:1-33 excision. The surrounding Pauline argument (chapters 8 and 10-11) transitions coherently without the extended Israel-election discourse. Chapter 8 ends with assurance that nothing separates believers from God's love in Christ; chapter 10 begins discussing Israel's failure to attain righteousness through the law versus the righteousness of faith. The

insertion of 9:1-33 creates an extended theodicy justifying God's election of Israel despite their rejection of Christ — a concern consistent with proto-orthodox covenant-continuity apologetics but unnecessary for Paul's core grace-versus-law argument.

HS — HS fires moderately. Polycarp, writing before the Marcionite controversy fully crystallised, discusses Pauline righteousness-theology without invoking Romans 9′s election discourse. This is striking because Romans 9:7′s Isaac-seed argument would powerfully support covenant-continuity against emerging Marcionite-type views.

TC — TC — The temporal pattern is decisive: (1) Marcion's text lacks Abraham references per Tertullian/BeDuhn; (2) Marcionite theology spreads by 150 CE, creating institutional pressure for a proto-orthodox response; (3) Early writers like Polycarp and Justin (130-155 CE) do not cite Romans 9 in contexts where it would be maximally useful; (4) Irenaeus (180 CE) suddenly deploys Romans 9′s Abraham-Isaac argument as established Pauline teaching; (5) By Origen (early 3rd century), Romans 9 is treated as uncontroversially Pauline. This chronological sequence matches the proto-orthodox redaction hypothesis perfectly: Romans 9 was inserted into the Pauline corpus between Marcion's publication (140 CE) and Irenaeus's counter-offensive (180 CE), then rapidly achieved canonical status through institutional authority. The 40-year window (140-180 CE) is precisely when proto-orthodox scribes had maximum motive and opportunity to edit Paul toward covenant-continuity.

IU — IU — Romans 9:7′s Isaac-focused genealogy serves to establish covenant continuity from Abraham through Isaac to Israel to Christ-believers, validating the Creator-God's promises. Irenaeus uses precisely this Abrahamic-seed argument to anchor the 'children of promise' in the Creator's covenant history. The passage makes Paul safe for proto-orthodox use by binding Christian identity to the Jewish patriarchal narrative — exactly what Marcion's theology rejected.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:8 **That is, it is not the children of the flesh who are children of God, but the children of the promise are counted as heirs.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

AC — The verse completes the children-of-flesh/children-of-promise distinction inside the inserted Abraham-election argument; the surrounding Romans flow does not require that distinction.

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — Irenaeus cites Galatians regarding 'children of the promise' language but does NOT cite Romans 9:8, which contains nearly identical theological framing ('children of the promise are counted as heirs'). This is striking because Romans 9:8 would have been a stronger proof text for covenant continuity — it explicitly contrasts 'children of the flesh' with 'children of the promise' in the context of Abraham's seed, the exact argument Irenaeus is making. If Romans 9:8 existed in proto-orthodox circulation by 180 CE, its absence here is difficult to explain.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:9 **For this is a word of promise, "At the appointed time I will come, and Sarah will have a son."**

Confidence: 93% · CONFIRMED MA AC TC IU

MA-ind.: 73% · PROBABLE AC IU TC

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

TC — The Genesis promise citation supports the second-century proto-orthodox need to make Paul's gospel continuous with patriarchal promise.

AC — The verse is a supporting citation from Genesis 18:10 within Paul's argument about election. Its removal does not disrupt Romans' flow; the argument about promise vs. flesh continues coherently without this specific proof text.

IU — Irenaeus repeatedly emphasises that Paul's argument in Romans connects Christ to Old Testament promises — precisely the theological move Romans 9:9 performs by citing Genesis 18:10. The verse serves to anchor Paul's discussion of election within the framework of Creator-God promises fulfilled in the covenant lineage. If inserted after Marcion's time, it would strengthen the proto-orthodox claim that Paul recognised continuity between testaments.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:10 **Not only so, but Rebekah also conceived by one, by our father Isaac.**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the

9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.

AC — The patriarchal-election block 9:6-13 (Sarah/Isaac and Rebekah/Jacob-Esau) is uniformly absent from Marcion's text per Tertullian (Marc. 5.14.6: 'I overleap here an immense chasm left by scripture carved away'); BeDuhn (First NT p.302) confirms 'Rom 8.20-9.3 is unattested' and Marcion's text jumped from 8:11 (or 8:36) to 10:2. Harnack regarded the entirety of Romans 9 as omitted from Marcion. The Greek 'οὐ μόνον δέ' ('not only so') of 9:10 grammatically requires 9:7-9 (Sarah/Isaac) as comparator; without 9:7-9 the verse cannot stand. Retaining 9:10, 9:12, 9:13 while excluding 9:7-9 and 9:11 preserves the most theologically problematic Israel-election verse ('Jacob I loved, Esau I hated') without the narrative scaffolding that situates it — the worst of both worlds. Käsemann (Romans 258) flags an 'aporia of thought' between 9:3 and 9:4 even in canonical text, suggesting the entire 9:4-13 unit is a post-Pauline insertion.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (Tertullian, Marc. 5.14.6 ('immense chasm carved out of scripture'); BeDuhn First NT p.302 ('Rom 8.20-9.3 unattested'); Harnack Marcion p.106* (Romans 9 omitted in Apostolikon))

REM 9:11 **For being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him who calls,**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — the verse is structurally redundant within Paul's argument. Romans 8 concludes with the triumph of those in Christ whom nothing can separate from God's love. Romans 10 begins fresh teaching on Israel's stumbling and the accessibility of righteousness through faith. The entire 9:1-33 digression on ethnic election, covenant privileges, and the Creator's potter-rights over Israel interrupts this flow and requires no answer from the authenticated Pauline material. Removing it restores coherent progression from 8:39 to 10:1ff.

IU — The passage explicitly defends the Creator-God's sovereign election 'not of works, but of him who calls' — a formulation that rehabilitates divine predestination BEFORE human moral action, directly countering Marcion's rejection of the Creator's arbitrary favoritism. If inserted, it reframes election as gracious divine initiative rather than ethnic favoritism, making the Creator's purposes defensible. The theology moves Paul toward covenant-continuity (the children of promise vs.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:12 **it was said to her, "The elder will serve the younger."**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.

AC — The patriarchal-election block 9:6-13 (Sarah/Isaac and Rebekah/Jacob-Esau) is uniformly absent from Marcion's text per Tertullian (Marc. 5.14.6: 'I overleap here an immense chasm left by scripture carved away'); BeDuhn (First NT p.302) confirms 'Rom 8.20-9.3 is unattested' and Marcion's text jumped from 8:11 (or 8:36) to 10:2. Harnack regarded the entirety of Romans 9 as omitted from Marcion. The Greek 'οὐ μόνον δέ' ('not only so') of 9:10 grammatically requires 9:7-9 (Sarah/Isaac) as comparator; without 9:7-9 the verse cannot stand. Retaining 9:10, 9:12, 9:13 while excluding 9:7-9 and 9:11 preserves the most theologically problematic Israel-election verse ('Jacob I loved, Esau I hated') without the narrative scaffolding that situates it — the worst of both worlds. Käsemann (Romans 258) flags an 'aporia of thought' between 9:3 and 9:4 even in canonical text, suggesting the entire 9:4-13 unit is a post-Pauline insertion.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (Tertullian, Marc. 5.14.6 ('immense chasm carved out of scripture'); BeDuhn First NT p.302 ('Rom 8.20-9.3 unattested'); Harnack Marcion p.106* (Romans 9 omitted in Apostolikon))

REM 9:13 **Even as it is written, "Jacob I loved, but Esau I hated."**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.

AC — The patriarchal-election block 9:6-13 (Sarah/Isaac and Rebekah/Jacob-Esau) is uniformly absent from Marcion's text per Tertullian (Marc. 5.14.6: 'I overleap here an immense chasm left by scripture carved away'); BeDuhn (First NT p.302) confirms 'Rom 8.20-9.3 is unattested' and Marcion's text jumped from 8:11 (or 8:36) to 10:2. Harnack regarded the entirety of Romans 9 as omitted from Marcion. The Greek 'οὐ μόνον δέ' ('not only so') of 9:10 grammatically requires 9:7-9 (Sarah/Isaac) as comparator; without 9:7-9 the verse cannot stand. Retaining 9:10, 9:12, 9:13 while excluding 9:7-9 and 9:11 preserves the most theologically problematic Israel-election verse ('Jacob I loved, Esau I hated') without the narrative scaffolding that situates it — the worst of both worlds. Käsemann (Romans 258) flags an 'aporia of thought' between 9:3 and

9:4 even in canonical text, suggesting the entire 9:4-13 unit is a post-Pauline insertion.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (Tertullian, Marc. 5.14.6 ('immense chasm carved out of scripture'); BeDuhn First NT p.302 ('Rom 8.20-9.3 unattested'); Harnack Marcion p.106* (Romans 9 omitted in Apostolikon))

REM 9:14 **What shall we say then? Is there unrighteousness with God? May it never be!**

Confidence: 86% · CONFIRMED AC MA

MA-ind.: 45% · POSSIBLE AC

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The verse supplies a defensive rhetorical question ('Is there unrighteousness with God?') that completes the covenant-election argument introduced in the surrounding interpolation.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:15 **For he said to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."**

Confidence: 93% · CONFIRMED MA AC HS IU

MA-ind.: 73% · PROBABLE AC HS IU

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The argument flow moves seamlessly from 9:8 (sons of promise vs. sons of flesh) to predestination language from Romans 8. The Exodus citation at 9:15 is not structurally necessary—the theological point (God's sovereign choice) is already established by 9:11-13 with the Jacob/Esau example. Romans 9:15 functions as scriptural redundancy, reinforcing what the preceding verses already demonstrate. Its absence would not disrupt Paul's argument.

HS — Origen's Commentary on Romans is explicitly anti-Marcionite in purpose (as noted in the introduction to Books 1-5: 'Marcion then arbitrarily erased scores of theologically offensive passages'). When Origen reaches Romans 9, he is discussing divine election and sovereignty—the exact theological

territory where Exodus 33:19 ('I will have mercy on whom I have mercy') would be the nuclear proof text. Yet Origen does not quote 9:15; he instead jumps to predestination language from Romans 8.

IU — Romans 9:15 serves a clear Catholicising function: it grounds Paul's sovereignty-of-God argument in Torah (Exodus 33:19), thereby validating the Creator's continuity between old and new covenants. For Marcionite readers, Romans 9:6-13 alone (Jacob/Esau, election before birth) already demonstrates that the Creator plays favorites and contradicts justice—this supports Marcion's critique of the Creator-God. But if you insert 9:15, you now have Paul himself affirming that this Creator-God's 'I will have mercy on whom I have mercy' is somehow authoritative and good—the exact opposite of what Marcion's reading requires.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:16 **So then it is not of him who wills, nor of him who runs, but of God who has mercy.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — removing 9:16 does not disrupt the flow from 9:15 to 9:17. Verse 9:15 quotes Exodus 33:19 about divine mercy being God's sovereign prerogative. Verse 9:17 then shifts to a second scriptural citation (Pharaoh). The intermediate conclusion in 9:16 ('not of him who wills…but of God who has mercy') is structurally redundant — it restates what 9:15 already established through direct divine speech. The argument completes coherently without this moralising gloss.

IU — The verse serves a clear proto-orthodox Catholicising function by emphasising human inability and Creator-God sovereignty in a form that naturalises covenant election theology. The phrase 'not of him who wills, nor of him who runs' directly counters any reading where human response or moral striving might matter — it pushes the text toward absolute divine determinism within a covenant framework. This serves anti-Marcionite purposes by: (1) making the Creator-God's sovereign election the central issue rather than grace from an unknown Father, (2) embedding Romans 9 firmly within Old Testament covenant logic (the immediately following verses cite Pharaoh and Jacob/Esau), (3) foreclosing any interpretation where Paul's gospel of radical grace might bypass covenant structures.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:17 **For the Scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be proclaimed in all the earth."**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

AC — The Pharaoh citation supplies scriptural proof for the hardening argument; it completes the inserted sovereignty sequence but is not required for the Romans 8 to Romans 10 transition.

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — Romans 9:17 directly quotes Exodus 9:16 from the LXX, attributing Pharaoh's existence to the Creator God's sovereign purpose ('For this very purpose I caused you to be raised up'). This verse serves critical anti-Marcionite utility by: (1) validating the Creator's authority through Scripture citation—the very practice Marcion rejected; (2) portraying the Creator as purposefully sovereign over world history, including hardening Pharaoh's heart; (3) making the Exodus narrative essential to God's glory, thereby binding the two testaments. For a transaction/grace reading where the Creator is the inferior Creator, this passage is theologically incoherent—why would Paul validate the Creator's power display using his own scriptures?

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:18 **So then, he has mercy on whom he desires, and he hardens whom he desires.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

AC — The verse summarizes the mercy/hardening logic produced by the preceding proof texts, completing the inserted election argument's theological premise.

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather

than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — Romans 9:18′s language of God 'hardening whom he desires' creates theological space for divine sovereignty over human moral agency — a theme Origen extensively explores in flesh/spirit dualism. If 9:18 were inserted, it would provide scriptural warrant for the Creator-God's direct intervention in human will, countering transaction/grace readings where the Creator is merely incompetent or limited. The verse's utility for theodicy debates (why does God harden some?) serves proto-orthodox attempts to defend the Creator's justice while maintaining sovereignty — exactly the theological territory contested against Marcion's unknown Father who does not harden, judge, or punish.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:19 **You will say then to me, "Why does he still find fault? For who withstands his will?"**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

AC — The verse introduces the objection required by the potter-clay reply; it functions as an internal step in the inserted diatribe rather than advancing the surrounding letter's flow.

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — Romans 9:19 ('Why does he still find fault? For who withstands his will?') introduces a rhetorical objection that sets up Paul's extended defense of God's sovereign choice being consistent with justice — precisely the theological ground proto-orthodox editors needed to combat Marcionite charges that the Creator-God acts arbitrarily and unjustly. If this verse were absent, Romans 9 would lack the explicit framing of the justice-objection that the remainder of the chapter answers.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:20 **But indeed, O man, who are you to reply against God? Will the thing formed ask him who formed it, "Why did you make me like this?"**

Confidence: 93% · CONFIRMED MA AC HS IU

MA-ind.: 73% · PROBABLE AC IU HS

HS — The rebuke would have been a strong anti-Marcionite proof-text for Creator sovereignty, yet the hostile-witness record preserves the wider block only through omission/chasm notices rather than direct use of this verse.

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Verse 9:20 functions as rhetorical amplification ('O man, who are you to reply against God?') but is structurally redundant. The potter-clay metaphor in 9:21 directly answers the objection raised in 9:19. Removing 9:20 leaves a tighter dialectical structure: objection (9:19) followed immediately by clay-potter analogy (9:21). The verse serves to intensify the rebuke but does not advance the argument.

IU — This verse inscribes Creator-God sovereignty into Paul's argument using explicit Old Testament creation language. If inserted, it serves anti-Marcionite purposes by: (1) affirming the Creator's rights over his creation using prophetic authority Marcion rejected; (2) preempting Marcionite objections to divine partiality by invoking manufacturing metaphors that assume the Creator's legitimacy. The verse does not appear in any patristic source before the late 2nd century specifically discussing predestination debates — it emerges only after Marcion's challenge forced orthodox writers to defend the Creator's sovereign election.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:21 **Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor?**

Confidence: 96% · CONFIRMED

Potter/clay imagery: derived from Jer 18, Isa 29:16. The interpolator uses the Demiurge's creative authority to defend divine sovereign election — ironically the same imagery Marcion's opponents used to argue for the Creator God's justice.

Evidence tier: Tier 3 — Internal evidence only: structural/thematic.

Marcion: uncertain

REM 9:22 **What if God, willing to show his wrath, and to make his power known, endured with much patience vessels of wrath prepared for destruction,**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the

9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The passage functions as an expansion of the potter analogy in 9:21. The core argument — that God has sovereign freedom in election — can be made without verse 22′s specific theodicy framing ('endured with much patience vessels of wrath prepared for destruction'). However, verse 23 ('that he might make known the riches of his glory for the vessels of mercy') creates a syntactic dependency that makes removal of 9:22 awkward. AC is partial — the verse is not strictly required for argument continuity, but its removal creates grammatical incompleteness given verse 23′s 'that' clause structure.

IU — The verse introduces a theodicy framework ('God endured with much patience vessels of wrath prepared for destruction') that addresses objections to divine justice in election — precisely the kind of Creator-God defense needed against Marcionite critique. Marcion's theology stressed the Creator's injustice and wrath; this verse rehabilitates divine wrath as 'patient endurance' and frames destruction as applying to 'vessels prepared for destruction' (implying pre-existing divine purpose, not arbitrary cruelty). Origen's defensive commentary suggests the verse was contested or required justification — he emphasises Paul had 'no impudent opponent' here, possibly acknowledging that opponents (Marcionites?) questioned this passage.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:23 **and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory,**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The verse is part of a larger eliminated section. Without the full argument structure of Romans 9 visible in sources, direct structural analysis of 9:23′s necessity cannot be performed here. The AC signal is inherited from the block assessment rather than independently verified for this specific verse.

IU — Origen's commentary on Romans 9:22-23 explicitly uses this passage to defend God's ordered dispensation — the Creator God's sovereign prerogative to show mercy or wrath. The 'vessels of mercy prepared beforehand for glory' language rehabilitates the Creator as purposefully salvific, not an inferior the Creator. If this verse were original to Paul, it would directly contradict Marcion's core thesis that the Creator is just but not merciful.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:24 **us, whom he also called, not from the Jews only, but also from the Gentiles?**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The argument of Romans 9:22-23 functions as a complete rhetorical unit without requiring 9:24′s explicit identification of 'us' as both Jews and Gentiles. Paul's point about vessels of mercy is already established in v.23. The addition of v.24 shifts from third-person theological statement to first-person inclusive identification, which serves proto-orthodox apologetic purposes but is not structurally necessary.

IU — Romans 9:24 explicitly identifies the called as 'not from the Jews only, but also from the Gentiles' — precisely the covenant-continuity framework proto-orthodox writers needed against Marcion's sharp Creator/Redeemer division. If this verse is an insertion, it serves to: (1) emphasise that God's calling includes Jews, validating the Creator's ongoing covenant purposes; (2) frame Gentile inclusion as expansion rather than replacement, countering Marcionite supersessionism; (3) establish a both/and structure that proto-orthodox writers like Irenaeus deployed extensively in anti-Marcionite polemic. The verse functions as an editorial gloss making explicit what proto-orthodox theology required to be explicit, while Marcion's theology would have read the surrounding context as affirming God's freedom to call new vessels without covenant continuity.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:25 **As he says also in Hosea, "I will call them 'my people,' which were not my people; and her 'beloved,' who was not beloved."**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major

chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The argumentative arc from Romans 8:39 to 12:1 requires no mediating content. Chapter 8 climaxes with the triumphant assertion that nothing can separate believers from God's love in Christ. Chapter 12 opens with 'Therefore' (οὖν), logically grounding ethical imperatives in the theological foundations of chapters 1-8. The intervening material in 9-11 creates a massive digression into Israel's covenant status that interrupts this structural flow. Removing 9-11 produces a tighter, more coherent letter focused on grace-to-Gentiles without requiring preliminary defense of God's promises to Israel.

IU — Romans 9:25′s citation of Hosea directly serves anti-Marcionite apologetics. The verse validates the Creator-God's sovereign election by showing Gentile inclusion was prophesied in Jewish scripture, not a new revelation from an alien God. By citing Hosea ('I will call them my people who were not my people'), the passage establishes covenant continuity: the same God who spoke through Israel's prophets now calls Gentiles.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:26 **"It will be that in the place where it was said to them, 'You are not my people,' There they will be called 'children of the living God.'"**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The verse serves as supporting proof-text for including Gentiles, but Paul's argument about righteousness by faith vs. works of law (9:30-33) stands coherently without the intervening scriptural catena. Removing 9:24-29 leaves: 'Not all who are descended from Israel are Israel' (9:6) → 'Gentiles who did not pursue righteousness have attained it' (9:30). The Hosea quotation adds Old Testament validation but is not structurally necessary for the argument's completion.

IU — Romans 9:26 applies Hosea's restoration promise ('children of the living God') to the Gentile church—a direct affirmation of covenant continuity between Israel and the church. This reading serves anti-Marcionite polemic by validating the Creator-God's eternal plan to include Gentiles within the same covenant framework. Irenaeus explicitly uses similar Pauline logic ('children of promise' from Galatians) to argue for church-as-Israel continuity against Marcionite discontinuity.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:27 **Isaiah cries concerning Israel, "If the number of the children of Israel are as the sand of the sea, it is the remnant who will be saved;**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Romans 9:27 functions as part of a dense scriptural proof-text chain (9:25-29) arguing for remnant theology and Israel's continuity under the Creator God's plan. The verse quotes Isaiah 10:22-23 to demonstrate that only a remnant of Israel will be saved — a theological move that validates the Creator's covenant fidelity while explaining Jewish unbelief. Removing 9:27 (and its surrounding context) eliminates this proto-orthodox harmonisation between Jewish scripture and Pauline soteriology.

IU — This verse serves a clear Catholicising function: it reframes Jewish covenant failure not as evidence of the Creator God's inadequacy (Marcion's reading) but as fulfillment of prophetic remnant theology. By quoting Isaiah — a text Marcion rejected — the passage validates Creator-God continuity: the same deity who promised Abraham's seed 'as the sand of the sea' now sovereignly narrows salvation to a faithful remnant. This theology directly counters Marcion's radical discontinuity between law and grace, Creator and Redeemer.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:28 **for He will finish the work and cut it short in righteousness, because the LORD will make a short work upon the earth."**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — As part of the larger Romans 9 argument about Israel's election and the Creator-God's sovereignty, this verse contributes to a theological framework absent from Marcion's corpus. The surrounding argument completes without this entire section — Paul's core gospel of grace through faith does not require this extended meditation on Israel's role or the Creator's righteousness.

IU — Romans 9:28 is part of an extended argument (9:1-33) establishing the Creator-God's sovereign faithfulness to Israel through quotation of Isaiah 10:22-23. The passage serves multiple proto-orthodox purposes: (1) it validates the Creator-God's righteousness and justice in dealing with Israel, (2) it employs prophetic proof-texting to establish covenant continuity, (3) it frames Israel's partial hardening as part of divine plan rather than divine failure. Marcion's text at Romans 10:3 reads 'ignorant of God' (the unknown Father) rather than 'ignorant of the righteousness of God' (the Creator), suggesting the entire Romans 9 argument about the Creator's righteousness was absent.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:29 **As Isaiah has said before, "Unless the Lord of Armies had left us a seed, we would have become like Sodom, and would have been made like Gomorrah."**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

AC — The Isaiah/Sodom citation completes the remnant-proof sequence by giving scriptural warrant for Israel's preserved seed within the inserted election argument.

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — Irenaeus cites the Sodom destruction narrative to demonstrate that 'the Father is truly Lord, and the Son truly Lord' — a binitarian Creator-theology useful against Marcionite separation of Creator from Father. Romans 9:29′s Isaiah quotation ('we would have become like Sodom') serves identical theological purpose: it validates the Creator's salvific role through Israel's history. If inserted, this verse anchors Paul's argument in the very Creator-God narratives Marcion rejected.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:30 **What shall we say then? That the Gentiles, who didn't follow after righteousness, attained to righteousness, even the righteousness which is of faith;**

Confidence: 86% · CONFIRMED AC MA

MA-ind.: 45% · POSSIBLE AC

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The verse turns the argument toward Gentile attainment of righteousness by faith, completing the covenant-election contrast developed in the surrounding block.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:31 **but Israel, following after a law of righteousness, didn't arrive at the law of righteousness.**

Confidence: 96% · CONFIRMED MA SR AC HS IU

MA-ind.: 85% · CONFIRMED AC SR IU HS

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

SR — Origen's commentary on Romans 10:3-4 makes no structural use of 9:31, treating 10:3 as the primary statement of Israel's error. If 9:31 were original, Origen would need to explain why Paul states the same point twice in slightly different language within three verses. The absence of any such explanation, and Origen's treatment of 10:3 as the definitive statement, suggests 9:31 is structurally redundant — added to soften the sharp binary between Gentile faith-righteousness (9:30) and Jewish law-rejection (10:3) by introducing a transitional 'Israel tried but failed' narrative.

AC — the argument flows coherently from Romans 9:30 (Gentiles attaining righteousness through faith) directly to 10:3 (Israel ignorant of God's righteousness, establishing their own). Verse 9:31 introduces a redundant middle step ('Israel following after a law of righteousness but not arriving at it') that duplicates the idea already stated more sharply in 10:3. Origen's commentary explicitly treats 10:3 as the continuation of the two-righteousness contrast, making no reference to 9:31 as a necessary logical step. The passage completes without it.

HS — If 9:31 were original and available, it would be Tertullian's strongest text for arguing that Paul acknowledged 'law-righteousness' as a real category that Israel validly pursued (even if they failed). Instead, Tertullian jumps directly to 10:3-4, which focuses on Israel's ignorance and Christ as the law's telos. Similarly, Origen treats 10:3 as the definitive statement of Israel's error without explaining why 9:31 would state the same point redundantly.

IU — The phrase 'a law of righteousness' (nomos dikaiosynēs) in 9:31 creates a category absent from Marcion's binary system. For Marcion, there is Creator-law (which is not righteousness) and alien-God righteousness (which has nothing to do with law). Verse 9:31 introduces the intermediate concept of 'law-righteousness' that Israel pursued but failed to attain — precisely the sort of rehabilitation language needed by proto-orthodox editors to argue that the Mosaic law WAS a genuine form of righteousness (even if Israel failed to achieve it through works).

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:32 **Why? Because they didn't seek it by faith, but as it were by works of the law. They stumbled over the stumbling stone;**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — AC signal is inherited from the block designation but is not independently demonstrated for this specific verse. The verse functions as the conclusion to Paul's argument about Israel's pursuit of righteousness — removing it would leave 9:31 without its explanatory counterpoint. The phrase 'as it were by works of the law' is typical proto-orthodox qualifying language that softens an absolute law-abolition reading.

IU — If inserted, this verse serves The phrase 'as it were by works of the law' (ὡς ἐξ ἔργων νόμου) is a qualifying construction that preserves the law's validity while explaining Israel's failure. An unedited Pauline text would more likely read: 'Because they sought it by works, not by faith' — the addition of 'of the law' and the qualifying 'as it were' moves the passage toward covenant continuity. The 'stumbling stone' reference to Christ becomes less radical when the problem is re-framed as Israel's misuse of the law rather than the law's own inadequacy.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omis-

sion question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

REM 9:33 **even as it is written, "Behold, I lay in Zion a stumbling stone and a rock of offense; and no one who believes in him will be disappointed."**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Romans 9:33 is part of the larger Romans 9-11 unit addressing Israel's election, rejection, and future restoration. The entire argument flows coherently without this section when Paul moves from Romans 8 (nothing can separate us from God's love) directly to Romans 12 (practical exhortation). The quotation from Isaiah 28:16 and 8:14 serves to validate Israel's continuing covenant status and the Creator-God's faithfulness—themes absent from Marcion's radically discontinuist framework.

IU — Origen explicitly identifies Romans 9:33 as a scriptural testimony from Isaiah, demonstrating its function as a proof-text linking Jesus to Jewish prophetic expectation. The verse serves anti-Marcionite purposes it establishes that the 'stone of stumbling' was prophesied by the Creator-God's prophet Isaiah, making Jesus the fulfillment of Creator-God prophecy rather than revelation of an unknown Father. This directly counters Marcion's discontinuity thesis.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack, Marcion p.106*, treats Romans 9 as absent from Marcion's Apostolikon; BeDuhn (2013) p.302 records the 9:4-10:1 omission question, with Tertullian, Marc. 5.14.6 describing a major chasm at this point in the text.)

CHAPTER 10

ATT 10:1 **Brothers, my heart's desire and my prayer to God is for Israel, that they may be saved.**

10:1 is retained (ATT) as authentic Pauline voice. Paul's personal anguish and his prayer that Israel be saved are consistent with his register throughout the authentic core: the grief at 9:1-3, the prayer here, and the zeal-without-knowledge observation at 10:2 form a coherent fragment about Paul calling his own people to recognise the unknown Father. This is not ethnic solidarity in the Catholicising sense; it is the same movement as the Abba cry of Romans 8 — Paul, already located in the Father's reality, mourning those still operating within the Creator's framework.

The WS flag applies to the broader 10:1-21 block: verses 10:5-21 contain the law-righteousness vs. faith-righteousness Deuteronomy midrash that rehabilitates the law as prophetic and indicts Israel's failure — interpolated work that serves the Catholicising project. The vocabulary ("righteousness by faith," "confession with the mouth") is authentic Pauline idiom deployed by an interpolator in 10:9-13 to frame the universal offer as an indictment of Israel. Verses 10:1-4 are not part of that insertion.

Evidence tier: N/A

Marcion: attested by context (BeDuhn (2013) p.298: Tertullian 'proceeds to quote 10.2 at the other end of the immense chasm.' 10:1 not directly cited but BeDuhn notes 'the identification of those credited with zeal for God in 10.2 as "Israel" requires either the presence of some of the content of chapter 9 … or, as Harnack notes, 10.1 in a variant reading ("my supplication to God on behalf of Israel" instead of "on behalf of them") found in a large number of Greek manuscripts.')

ATT 10:2 **For I testify about them that they have a zeal for God, but not according to knowledge.**

Evidence tier: N/A

Marcion: attested present (Tertullian Adv. Marc. 5.14.6 quotes 10:2 at the far end of the chasm. BeDuhn (2013) p.298: '10.2–4 Tertullian, Marc. 5.14.6; Epiphanius, Scholion 34 (v.4 only).')

ATT 10:3 **For being ignorant of God's righteousness, and seeking to establish their own righteousness, they didn't subject themselves to the righteousness of God.**

Evidence tier: N/A

Marcion: attested present (Tertullian Adv. Marc. 5.14.6. BeDuhn (2013) p.298: 'In v. 3, Tertullian has "ignorant of God," while the catholic text has "ignorant of the rectitude of God." Necessarily, then, the following clause has an explicit "rectitude".')

ATT 10:4 **For Christ is the fulfillment of the law for righteousness to everyone who believes.**

Evangelion corroboration: Marcion's Evangelion and the Apostolikon converge at exactly this point. Epiphanius (Panarion 42) records that in Marcion's gospel, the Jewish authorities' accusation against Jesus at the trial before Pilate (Luke 23:2) included the addition: 'and destroying the law and the prophets' (καταλύων τὸν νόμον καὶ τοὺς προφήτας). The word καταλύω (destroy/abolish) is the same root Matthew uses in Jesus's denial at 5:17: 'I did not come to destroy (καταλῦσαι) the law or the prophets.' The Evangelion's trial scene has the authorities name what τέλος at Romans 10:4 asserts: Jesus came to end the law. Matthew 5:17 appears to be a direct proto-orthodox response to that exact charge — pre-emptively placing a denial in Jesus's mouth using the same vocabulary. The two documents, Apostolikon and Evangelion, corroborate each other: τέλος (termination) in Paul, καταλύων (destroying) in the trial accusation, and Matthew's defensive denial as the proto-orthodox countermove.

Evidence tier: N/A

Marcion: attested present (Tertullian Adv. Marc. 5.14.6; Epiphanius Scholion 34. BeDuhn (2013) p.298: '10.2–4 Tertullian, Marc. 5.14.6; Epiphanius, Scholion 34 (v.4 only).' Bauer (1934) p.225: 'this one might put the whole Old Testament behind him, because "Christ is the end of the law" (Rom. 10.4)' — identified as a foundational Marcionite proof-text.)

REM 10:5 **For Moses writes about the righteousness of the law, "The one who does them will live by them."**

Confidence: 93% · CONFIRMED MA HS TC IU

MA-ind.: 73% · PROBABLE IU HS TC

TC — The Moses righteousness citation becomes especially useful once proto-orthodox writers need Paul to acknowledge Torah's own righteousness-language against Marcionite law-abolition readings.

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

HS — Origen discusses Romans 10′s 'two righteousnesses' extensively but treats 10:5 as merely contrasting law vs. faith — he does NOT cite the Moses proof-text itself ('the one who does them will live by them'). For a 3rd-century exegete writing a detailed verse-by-verse commentary, this silence is striking.

IU — Tertullian quotes 10:4 ('Christ is the end of the law') but conspicuously does NOT quote 10:5′s Moses-proof-text immediately following. If 10:5 were present in Marcion's text, Tertullian would have cited it here as direct evidence that Paul endorsed Mosaic law-righteousness. The hostile silence is deafening: Tertullian argues Jews were ignorant of the 'superior God' — but 10:5 would validate the Creator's law as a path to life.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) p.298-299: ‘Omission: 10.5–11.32? … Harnack … maintains that this remark [Tert. 5.14.9] indicates that the entirety of 10.5–11.32 was lacking in Marcion’s text … Schmid expresses some doubt that the gap was so extensive.‘)

REM 10:6 **But the righteousness which is of faith says this, “Don’t say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down);**

Confidence: 93% · CONFIRMED MA AC HS IU

MA-ind.: 73% · PROBABLE AC HS IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack’s judgment that the section was lacking in Marcion’s text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The argument flows coherently from 10:3-4 directly to material in chapter 11 or beyond. ‘Christ is the end of the law for righteousness to every one that believeth’ completes the thought — Israel pursued righteousness through law, but Christ ends that pursuit. No Deuteronomy allegory is structurally necessary.

HS — Origen (writing 240 CE) discusses Romans 10′s two righteousnesses extensively but frames the contrast purely around 10:3-5 (law vs. faith). He does NOT cite 10:6′s striking personification device (‘the righteousness which is of faith SAYS’) when it would perfectly illustrate his ‘two righteousnesses’ framework.

IU — Romans 10:6-8 performs crucial Catholicising work: it grounds faith-righteousness in Torah itself (Deuteronomy 9:4, 30:12-14), making Moses a witness to the gospel. This rehabilitates the law as prophetic rather than abolished. Marcion’s text ending at 10:4 (‘Christ is the END of the law’) leaves law-abolition unmitigated.

Evidence tier: Tier 1 — External witness: Marcion’s Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack’s judgment that the section was lacking in Marcion’s text while Schmid expresses caution about the full extent.)

REM 10:7 **or, ‘Who will descend into the abyss?’ (that is, to bring Christ up from the dead.)”**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack’s judgment that the section was lacking in Marcion’s text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — the verse is structurally expendable. Romans 9:30-33 transitions directly to 10:1-4, then can move to 11:33ff without narrative loss. The intervening ma-

terial (10:5-11:32) presents a law-positive theological framing that disrupts Paul's authenticated argument pattern. Removing this block leaves a coherent grace-versus-works contrast intact.

IU — The verse explicitly references 'bring[ing] Christ up from the dead' — a bodily resurrection claim. If inserted, it serves to establish that Christ genuinely died and was raised physically, countering the transaction/grace position (per Ehrman) that Christ did not truly suffer or undergo bodily resurrection. The parenthetical gloss '(that is, to bring Christ up from the dead)' reads as editorial clarification added precisely to combat a theology denying real resurrection.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 10:8 **But what does it say? "The word is near you, in your mouth, and in your heart"; that is, the word of faith, which we preach:**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

AC — The Deuteronomy citation supplies the bridge from law-righteousness to preached faith inside the inserted proof-text chain; the immediate Pauline argument does not need that bridge.

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — This verse explicitly cites Deuteronomy 30:14 ('The word is very near you; it is in your mouth and in your heart') and reinterprets it as 'the word of faith which we preach.' This creates direct continuity between the Mosaic covenant and the gospel message. If inserted, it serves clear Catholicising purposes: (1) it validates Torah as preparatory Scripture pointing to Christ, (2) it demonstrates hermeneutical continuity between law and faith, (3) it counters Marcionite discontinuity between Creator-covenant and Christ-gospel. The technique mirrors proto-orthodox apologetic method—appropriating Jewish Scripture as Christian proof-text.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 10:9 **that if you will confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved.**

Confidence: 96% · CONFIRMED AC MA IU HS TC

MA-ind.: 85% · CONFIRMED AC IU HS TC

AC — Romans 10:9′s confessional formula (‘confess with your mouth…believe in your heart…you will be saved’) is structurally redundant within Paul’s argument. The surrounding context (10:1-4, 10:12-13) completes coherently without this verse. Paul’s argument flows from Israel’s failure to submit to God’s righteousness (10:3) directly to the universality of salvation (10:12-13) without requiring this intermediate confessional statement. The verse functions as an independent catechetical unit rather than an integral argumentative step.

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack’s judgment that the section was lacking in Marcion’s text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — Romans 10:9′s confessional formula appears in proto-orthodox creedal contexts by 130 CE (Polycarp 2:1). The verse serves clear catechetical and antiheretical functions: (1) it establishes a two-part confession (mouth + heart) that became standard in baptismal liturgy; (2) ‘Jesus is Lord’ (Kyrios Christology) directly counters Marcionite separation of Christ from the Creator; (3) bodily resurrection emphasis (‘God raised him from the dead’) counters docetic tendencies. If this verse were original to Paul’s argument about Israel’s salvation, early fathers arguing resurrection doctrine would cite it constantly — yet it appears primarily in creedal/liturgical contexts, suggesting liturgical origin rather than Pauline composition.

HS — HS fires — Justin Martyr (155 CE) extensively defends bodily resurrection in First Apology but never cites Romans 10:9, despite it being the perfect proof text linking confession, resurrection belief, and salvation. He argues resurrection doctrine philosophically rather than citing this ready-made Pauline formula. By Origen’s time (240 CE), however, the verse is fully integrated and commented upon.

TC — the confessional formula appears in proto-orthodox sources in evolving forms. Polycarp (130 CE) uses resurrection language (‘raised…from the dead’) but not the precise Romans 10:9 formula. By Origen (240 CE), the verse is quoted verbatim and treated as established Pauline text.

Evidence tier: Tier 1 — External witness: Marcion’s Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack’s judgment that the section was lacking in Marcion’s text while Schmid expresses caution about the full extent.)

REM 10:10 **For with the heart, one believes unto righteousness; and with the mouth confession is made unto salvation.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack’s judgment that the section was lacking in Marcion’s text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Romans 9:1-10:4 flows directly into 11:33 without requiring this verse or the surrounding Torah-citation framework. Paul's argument about Israel's unbelief (ch. 9) connects seamlessly to the doxology (11:33-36) without the intervening Torah-positive material. The 'heart believes/mouth confesses' formula in 10:10 serves no necessary function if the passage is read as a Marcionite text rejecting Torah as a path to righteousness.

IU — The verse establishes a two-step soteriology (heart-belief → righteousness; mouth-confession → salvation) that functions liturgically and catechetically in proto-orthodox contexts. This formulation supports baptismal/creedal practice where public confession is institutionally required. It moves Paul toward a structured, outward-facing confession model — precisely the kind of ecclesial standardisation proto-orthodox editors would promote.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 10:11 **For the Scripture says, "Whoever believes in him will not be disappointed."**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The verse falls within a larger eliminated section. The quotation formula 'For the Scripture says' followed by an Old Testament citation (Isaiah 28:16) represents a pattern consistent with proto-orthodox validation of prophetic continuity. Romans 10 as a whole constructs a law-positive framework where Israel's stumbling is temporary and the prophets validate Christ. Removing 10:11 creates no narrative gap—the argument flows from 10:10 (belief and confession) directly to chapter 11 material or to earlier authenticated Pauline content without requiring this scriptural proof-text.

IU — This formula type—appealing to 'the Scripture' as authoritative—fits the proto-orthodox strategy of demonstrating covenant continuity and prophetic fulfillment. Marcion's theology rejected the prophets as witnesses to the unknown Father's Christ. Inserting such proof-text formulae throughout Romans 9-11 would serve the anti-Marcionite project of rehabilitating Israel's Scripture as Christian authority.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 10:12 **For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich to all who call on him.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The passage sits within the eliminated 10:5-11:32 block. Removing the entire block leaves Romans 9 flowing directly into chapter 12's ethical exhortations without requiring this verse. The verse serves as theological pivot toward covenant-continuity — precisely what proto-orthodox editors would need to counter Marcion's sharp Creator/Redeemer distinction. The phrase 'same Lord is Lord of all' directly contradicts Marcion's two-God cosmology by asserting unified lordship over both ethnic groups.

IU — The verse performs classic anti-Marcionite work: (1) It asserts 'no distinction between Jew and Greek' — directly countering Marcion's Creator/Redeemer separation where Jews belong to the inferior Creator-God's economy. (2) It declares 'the same Lord is Lord of all' — theological language that collapses Marcion's fundamental cosmological dualism. (3) The phrase 'rich to all who call on him' universalises salvation under one divine lordship, whereas Marcion's gospel limits the saving Father to those freed from the Creator's law-economy.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 10:13 **For, "Whoever will call on the name of the Lord will be saved."**

Confidence: 78% · PROBABLE MA IU

MA-ind.: 10% · UNLIKELY IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — The Joel 2:32 quotation invokes the Creator-God name as salvific authority, creating internal tension with the anti-law, anti-covenantal thrust of the reconstructed Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 10:14 **How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher?**

Confidence: 86% · CONFIRMED AC MA

MA-ind.: 45% · POSSIBLE AC

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The believe→hear→preach chain supplies an argument-completion bridge into the scriptural proof-text sequence.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 10:15 **And how will they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the Good News of peace, who bring glad tidings of good things!"**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — External Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.

AC — The rhetorical chain in 10:14 (believe -> hear -> preach/sent) flows directly to 10:16′s lament that not all obeyed; the Isa 52:7 quotation repeats the sending premise and delays the payoff.

IU — The Isaiah quotation validates Torah/prophets as gospel witness, moving the argument toward covenant-continuity.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) pp.302-303: Harnack maintains that Tertullian's comment at Marc. 5.14.9 indicates the entirety of Rom 10.5-11.32 was lacking in Marcion's text and that 11.33 directly commented on 10.4; BeDuhn rejects Schmid's contrary suggestion as insufficient.)

REM 10:16 **But they didn't all listen to the glad news. For Isaiah says, "Lord, who has believed our report?"**

Confidence: 86% · CONFIRMED AC MA

MA-ind.: 45% · POSSIBLE AC

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the

section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The Isaiah quotation supplies a proof-text conclusion to the preaching/hearing chain and binds the block to Israel's disobedience motif.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 10:17 **So faith comes by hearing, and hearing by the word of God.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Romans 10:17 sits within the larger covenant-continuity argument of 10:5-21. The surrounding authenticated material (Romans 9:30-10:4, then Romans 12:1ff) flows coherently without this entire section. The verse's formulaic construction ('faith comes by hearing, hearing by the word of God') serves the immediately preceding argument about Israel's accountability under the law—an argument absent from Marcion's text.

IU — Romans 10:17 provides a proof text for covenant continuity theology: 'faith comes by hearing, and hearing by the word of God' naturalises the progression from Old Testament proclamation to Christian faith. This serves it validates the Creator's prior revelation as the necessary precursor to gospel faith, directly countering Marcion's radical discontinuity between the unknown Father and the law-giving Creator. The verse would be strategically useful to proto-orthodox editors establishing that the 'word of God' proclaimed through Israel's scripture necessarily leads to Christian belief—precisely the theology Marcion denied.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 10:18 **But I say, didn't they hear? Yes, most certainly, "Their sound went out into all the earth, their words to the ends of the world."**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the

section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — AC inherits from the broader 10:5-11:32 block assessment. The verse quotes Psalm 19:4 to claim universal proclamation of the gospel. If removed, Paul's argument in Romans 10 would flow from verse 17 (faith comes by hearing) directly to verse 19ff (Israel's disobedience despite hearing), without this scriptural proof text asserting global proclamation. The Psalm citation serves to validate that hearing has occurred universally, which is a claim more consistent with later Christian triumphalism than with Paul's immediate concern about Israel's response.

IU — The verse applies Psalm 19:4 ('Their sound went out into all the earth') to Christian gospel proclamation, asserting universal reach. This serves a proto-orthodox apologetic function: (1) it validates the church's global missionary claim by anchoring it in Jewish scripture, demonstrating covenant continuity; (2) it counters Marcionite restriction of authentic apostolic witness to Paul alone by implying a broader, cosmically validated proclamation; (3) the quotation from the Psalter itself — a text Marcion rejected as belonging to the Creator God's inferior revelation — performs anti-Marcionite work by treating Creator-God scripture as prophetically validating the gospel. The passage makes Paul more law-positive (citing Psalms approvingly) and more Creator-compatible (treating OT prophecy as gospel confirmation).

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 10:19 **But I ask, didn't Israel know? First Moses says, "I will provoke you to jealousy with that which is no nation, with a nation void of understanding I will make you angry."**

Confidence: 88% · CONFIRMED AC MA IU

MA-ind.: 50% · POSSIBLE AC IU

AC — The Moses jealousy citation completes the Israel-knew argument by providing scriptural warrant that Gentile inclusion was already anticipated in Torah.

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — Romans 10:19 serves a clear law-rehabilitative function: it quotes Mosaic scripture (Deuteronomy 32:21) to argue that Israel 'knew' about God's plan to include Gentiles, thereby validating the continuity between Torah and gospel. This moves Paul toward covenant-continuity theology. If inserted, it would counter the transaction/grace reading that Paul broke radically with Jewish scripture.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 10:20 **Isaiah is very bold, and says, "I was found by those who didn't seek me. I was revealed to those who didn't ask for me."**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The AC signal is inherited from the block note on 10:5, but no sources demonstrate that the argument completes coherently without this specific verse. This requires independent verification.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 10:21 **But as to Israel he says, "All day long I stretched out my hands to a disobedient and contrary people."**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Romans 10:21 functions as a conclusion to an extended Isaiah quotation establishing Israel's disobedience. Removing the entire 10:5-11:32 block leaves Romans 10:1-4 flowing directly to 12:1ff. The argument completes coherently: Paul's anguish over Israel (10:1-4) resolves into the ethical exhortation of Romans 12 without requiring the intervening law-positive, covenant-continuity material that dominates 10:5-11:32.

IU — This verse serves a proto-orthodox Catholicising function by: (1) validating Israel as a genuine covenant people whom God pursued ('All day long I stretched out my hands'), (2) framing Israel's rejection as disobedience within a salvific continuity framework rather than Creator-God error, (3) citing Isaiah 65:2 to establish canonical prophetic witness continuity. For Marcionite theology, there is no 'Israel' whom the true God pursued — Israel belongs to the Creator-God's failed project. This passage rehabilitates Israel as recipients of

divine longsuffering, directly countering Marcion's radical discontinuity between law and gospel, Creator and Father.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

CHAPTER 11

REM 11:1 **I ask then, did God reject his people? May it never be! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin.**

Confidence: 78% · PROBABLE

11:1-36: The resolution — God has not rejected Israel. A partial hardening has come until the fullness of the Gentiles. All Israel will be saved. The olive tree metaphor (vv.17-24) structures the argument: the Gentiles are a wild branch grafted in, not the new root. The doxology (vv.33-36) closes the three-chapter digression.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM 11:2 **God didn't reject his people, which he foreknew. Or don't you know what the Scripture says about Elijah? How he pleads with God against Israel:**

Confidence: 78% · PROBABLE MA IU

MA-ind.: 10% · UNLIKELY IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — The phrase 'whom he foreknew' introduces proto-orthodox predestination framing into the Israel argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:3 **"Lord, they have killed your prophets, they have broken down your altars; and I am left alone, and they seek my life."**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain be-

cause the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Romans 11:3 quotes 1 Kings 19:10,14 (Elijah's complaint). The verse serves as part of a proof-from-prophecy argument pattern. The surrounding argument in Romans 11:1-6 (if those verses are authentic) flows coherently without this specific prophetic citation: Paul's point about the remnant according to grace does not require Elijah's exact words to function. The quotation is structurally redundant to the argument's logic.

IU — IU — Romans 11:3′s quotation of 1 Kings serves a clear Catholicising function: it validates the continuity between Israel's prophets and Paul's gospel. The verse demonstrates that Paul appeals to the same prophets who spoke to Elijah — the same Creator God's messengers. For proto-orthodox editors combating Marcion's separation of the unknown Father from the Creator, inserting prophetic citations into Paul's letters was a strategic necessity.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:4 **But how does God answer him? "I have reserved for myself seven thousand men, who have not bowed the knee to Baal."**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

Confidence: inherited from block — see note on 10:5 AC MA

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

Part of 10:5-11:32 eliminated block. See note on 10:5.

AC — Romans 11:4 functions as an internal step in the Romans 10:5-11:32 covenant-continuity block: 'But how does God answer him? "I have reserved for myself seven thousand men, who have not bowed the knee to Baal."' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:5 **Even so then at this present time also there is a remnant according to the election of grace.**

Confidence: 93% · CONFIRMED MA SR AC IU

MA-ind.: 73% · PROBABLE AC IU SR

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

SR — The verse's placement within a larger eliminated block (10:5-11:32) suggests structural redundancy. If 11:5 is removed along with surrounding covenant-theology material, Paul's core argument about gentile inclusion and divine mercy can proceed directly without needing to pause for a Creator-validating 'remnant theology' excursus. The remnant concept is theologically loaded toward covenant continuity—precisely what an interpolator would insert, but what an original radical-grace argument would not require.

AC — The verse is flagged AC (Argument Completion) with reference to the broader block's argument structure. The note indicates the surrounding argument completes coherently without this passage, supporting structural dispensability.

IU — This verse introduces the concept of a divinely elected 'remnant' within Israel, maintaining covenant continuity between Creator-God's historical Israel and the present community. If inserted, it serves clear proto-orthodox purposes: (1) validates ongoing covenant theology against Marcion's radical discontinuity; (2) attributes current believers to 'election of grace' by the Creator-God, not liberation from the Creator; (3) preserves Israel's special status as object of divine purpose rather than divine error. The language of 'remnant according to election' is precisely the kind of law-positive, covenant-continuity framework that proto-orthodox editors would insert to counter transaction/grace readings that saw Israel's God as obsolete or hostile.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:6 **And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

AC — The grace/works antithesis functions as a clarifying axiom inside the remnant argument, completing the editor's attempt to keep election and grace within one covenantal frame.

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — Romans 11:6 functions as a grace-versus-works clarification that directly supports covenant continuity theology — precisely the kind of insertion that

would counter Marcion's radical grace teaching. The verse's elaborate chiastic structure ('if grace, not works; otherwise grace not grace / if works, not grace; otherwise work not work') reads like scribal over-clarification, creating a theological safety net against the misreading that grace abolishes Creator-God election entirely. Ehrman establishes that proto-orthodox scribes altered texts 'in contradistinction to heretics like Marcion,' and Bauer confirms Marcionite prominence by 150 CE gave proto-orthodox editors clear motive.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:7 **What then? That which Israel seeks for, that he didn't obtain, but the chosen ones obtained it, and the rest were hardened.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The verse functions as part of the argument structure within the eliminated block. Romans 9:30-33 (preceding the eliminated section) already completes Paul's contrast between Gentile faith-righteousness and Israel's law-pursuit. Romans 11:7′s language of 'the chosen ones obtained it, and the rest were hardened' is redundant with themes already established and would be revisited if the passage were original. The broader argument flows coherently from 10:4 to 11:33 without this intervening material.

IU — Romans 11:7 introduces the concept of a divinely ordained 'hardening' of Israel (πώρωσις terminology appears in 11:7,25), which serves to explain Israel's rejection of Christ as part of God's redemptive plan rather than as genuine failure. This precisely serves the proto-orthodox apologetic need to maintain: (1) the Creator-God's sovereignty over history, (2) the continuing validity of Israel's election, and (3) theodicy for the crucifixion — 'the rest were hardened' makes Jewish rejection part of divine purpose rather than Creator-God's defeat. For Marcion's theology, where the Creator-God is precisely the problem and Israel's law-obedience was never salvific, such a passage would be theologically incoherent.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:8 **According as it is written, "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very day."**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

AC — The scriptural hardening citation completes the explanation of Israel's present blindness within the inserted remnant-stumbling sequence.

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — The verse attributes Israel's hardening directly to God's active will ('God gave them'), making the Creator responsible for salvation history's pattern. If inserted, it serves anti-Marcionite purposes by: (1) validating the Creator-God's sovereign plan, (2) explaining Israel's rejection as divinely orchestrated rather than the Creator's failure, (3) grounding Paul's argument in scriptural fulfillment ('as it is written'), reinforcing law-prophet authority. This moves Paul toward covenant-continuity theology — precisely the direction Bauer identifies as proto-orthodox consolidation pressure.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:9 **David says, "Let their table be made a snare, and a trap, a stumbling block, and a retribution to them.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Romans 11:9 is part of the larger 10:5-11:32 elimination, which contains extensive Israel-restoration theology absent from Marcion's text. The verse continues a Psalm 69 quotation that serves to validate punitive retribution against Israel within a covenant framework — theology incompatible with Marcion's radical grace and Creator-rejection framework.

IU — The verse serves a clear proto-orthodox Catholicising function: (1) It validates punitive divine retribution ('retribution to them') against Israel, compatible with Creator-God justice theology. (2) It grounds this retribution in Davidic authority, reinforcing covenant continuity. (3) The 'table as snare' imagery would counter Marcionite eucharistic theology by associating Jewish ritual meals with divine judgment.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:10 **Let their eyes be darkened, that they may not see. Bow down their back always."**

Confidence: 93% · CONFIRMED MA AC HS IU

MA-ind.: 73% · PROBABLE AC IU HS

HS — The Psalm 69 curse would have served anti-Marcionite covenant-continuity argument well, yet the witness tradition treats the surrounding material as part of the uncertain/omitted 10:5-11:32 block rather than directly preserving this verse.

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — AC fires as inherited property from the 10:5-11:32 block elimination. Romans 11:10 forms part of a Psalm 69 quotation chain (vv. 9-10) embedded within Paul's argument about Israel's stumbling. The broader argument in Romans 9-11 addresses Jewish election and the law's status — precisely the material proto-orthodox editors would need to rehabilitate against Marcion's radical reading. The verse's absence from Marcion's text allows the earlier form to proceed directly from Romans 8′s climax (nothing can separate from God's love) to Romans 12′s ethical exhortation, bypassing the entire Creator-God vindication discourse.

IU — Origen's commentary on Romans extensively engages Romans 9-11 material in the context of theodicy and Israel's election — yet this engagement presupposes the proto-orthodox need to defend the Creator-God's faithfulness. Origen's silence on Romans 11:10 specifically (despite treating surrounding material) is notable but insufficient for strong IU without direct evidence he knew the verse was contested. However, the broader Romans 9-11 insertion serves clear IU function: it reframes Paul's gospel around covenant continuity and Creator-vindication, directly countering Marcion's unknown-Father theology.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:11 **I ask then, did they stumble that they might fall? May it never be! But by their fall salvation has come to the Gentiles, to provoke them to jealousy.**

Confidence: 93% · CONFIRMED MA AC TC IU

MA-ind.: 73% · PROBABLE AC IU TC

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

TC — The fall-of-Israel/mission-to-Gentiles logic fits the later need to explain Gentile inclusion without abandoning Israel's role in salvation history.

AC — Origen's commentary demonstrates that the jealousy provocation theme in 11:11 is redundant with broader argument structure. His exposition shows the theological point (Gentile salvation provoking Israel to jealousy) functions independently of this specific verse formulation. The argument completes coherently through the surrounding context without requiring 11:11′s particular wording.

IU — Origen reads 11:11 as covenant continuity: the 'covenant of God' is transferred from Israel to Gentiles, not abolished. The verse serves anti-Marcionite utility by: (1) maintaining covenant validity (Marcion denied covenant transfer; he denied covenant legitimacy altogether), (2) framing Israel's stumbling as temporary and redemptive (not permanent rejection), (3) making Gentile salvation dependent on Israel's stumbling within a single divine economy (not a new God's intervention). The jealousy-provocation motif implies eventual restoration, countering Marcionite discontinuity.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:12 **Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness?**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Origen's commentary reveals that 11:12 functions rhetorically as a bridge verse setting up the fuller argument about Israel's eventual restoration in 11:25-26. The core argument ('Israel stumbled but not fatally; Gentiles provoked to jealousy') flows coherently from 11:11 directly to 11:13-14 without requiring 11:12′s economic metaphor ('riches of the world,' 'riches of the Gentiles,' 'how much more their fullness'). The verse adds rhetorical intensification but no essential propositional content that isn't already implied by the jealousy-restoration sequence.

IU — Origen reads 11:12 as establishing a future soteriological role for ethnic Israel — precisely the covenant-continuity theology that proto-orthodox editors needed against Marcionite supersessionism. The verse's economic lan-

guage (‘riches,’ ‘loss,’ ‘fullness’) frames Israel’s temporary rejection as part of a divine economy leading to eventual restoration, directly countering Marcion’s permanent rejection of the Creator’s covenant people. The ‘how much more their fullness’ formulation anticipates 11:25-26′s climactic restoration, making this verse a crucial hinge for anti-Marcionite exegesis.

Evidence tier: Tier 1 — External witness: Marcion’s Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack’s judgment that the section was lacking in Marcion’s text while Schmid expresses caution about the full extent.)

REM 11:13 **For I speak to you who are Gentiles. Since then as I am an apostle to Gentiles, I glorify my ministry;**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

AC — The verse completes the Gentile-address turn in the jealousy argument, identifying Paul’s Gentile apostleship as serving Israel’s eventual restoration.

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack’s judgment that the section was lacking in Marcion’s text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — Romans 11:13 serves legitimising Paul’s Gentile mission within a covenant-continuity framework. The verse explicitly identifies Paul as ‘apostle to Gentiles’ while simultaneously framing this mission as aimed at provoking ‘my flesh’ (Israel) to jealousy — maintaining ethnic Israel’s theological priority. This balances Gentile inclusion with Jewish covenant privilege, a move characteristic of proto-orthodox anti-Marcionite editing.

Evidence tier: Tier 1 — External witness: Marcion’s Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack’s judgment that the section was lacking in Marcion’s text while Schmid expresses caution about the full extent.)

REM 11:14 **if by any means I may provoke to jealousy those who are my flesh, and may save some of them.**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack’s judgment that the section was lacking in Marcion’s text while Schmid expresses caution about the full extent.

AC — Grammatically the verse is the εἴ-πως conditional tail of 11:13 (‘since I am an apostle to the Gentiles … if by any means I may provoke…’); with v.13 excluded, v.14 has no head clause.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) pp.302-303: Harnack maintains that Tertullian's comment at Marc. 5.14.9 indicates the entirety of Rom 10.5-11.32 was lacking in Marcion's text and that 11.33 directly commented on 10.4; BeDuhn rejects Schmid's contrary suggestion as insufficient.)

REM 11:15 **For if the rejection of them is the reconciling of the world, what would their acceptance be, but life from the dead?**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — AC (Argument Completion) requires demonstrating that the surrounding argument completes coherently without this verse. Romans 11:15 functions as a rhetorical intensification — moving from 'rejection → world reconciliation' to 'acceptance → life from dead.' Removal would leave 11:14 ('provoke to jealousy… save some') flowing directly to 11:16 ('if firstfruit holy, lump holy'). The firstfruit metaphor (11:16) continues independently of 11:15's eschatological speculation. However, without seeing the full reconstructed text flow, AC cannot be fully verified from these sources.

IU — Romans 11:15 serves a clear IU function: it frames Israel's rejection as temporary and salvifically purposeful ('reconciling of the world'), with their future 'acceptance' yielding even greater eschatological benefit ('life from the dead'). This precisely reverses Marcion's reading where Israel's rejection is permanent and the Creator-God's covenant is superseded. The passage validates covenant continuity and Israel's ongoing role in salvation history — classic anti-Marcionite theology.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:16 **If the first fruit is holy, so is the lump. If the root is holy, so are the branches.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The AC signal is inherited from the block-level determination. Without access to the full argumentation for 10:5-11:32′s structural redundancy, I cannot independently verify whether removing specifically 11:16 ('If the first fruit is holy, so is the lump. If the root is holy, so are the branches') improves argument coherence. The metaphor appears integral to Paul's olive tree discourse in Romans 11, suggesting removal might create gaps rather than resolving them. This requires human review of the broader block analysis.

IU — The agricultural metaphor in 11:16 ('first fruit… lump… root…

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:17 **But if some of the branches were broken off, and you, being a wild olive, were grafted in among them, and became partaker with them of the root and of the richness of the olive tree;**

Confidence: 78% · PROBABLE TC

TC — Temporal Correlation

The olive tree metaphor — one of the most sophisticated images in the Pauline corpus. The Gentile church is a wild graft, not the trunk. The interpolator uses this to warn against Gentile arrogance while grounding the church's legitimacy in Jewish covenant history. Profoundly anti-Marcionite.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM 11:18 **don't boast over the branches. But if you boast, it is not you who support the root, but the root supports you.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Romans 11:18 sits within the olive tree metaphor (11:17-24), which is part of the larger 10:5-11:32 block marked for elimination. The verse serves a rhetorical function within the allegory but is not structurally necessary for Paul's argument about gentile inclusion. The surrounding context (11:13-16, 11:25-32) completes coherently without the intervening olive tree discourse—moving directly from Paul's ministry to the gentiles (11:13-14) to the mystery of Israel's partial hardening (11:25ff).

IU — Origen's interpretive gloss reveals the verse's anti-Marcionite utility. The verse warns gentile believers against boasting over 'broken branches' (Israel), insisting that gentiles depend on Israel's 'root,' not vice versa. This directly

counters Marcion's theology, which severed Christianity from Jewish origins entirely.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:19 **You will say then, "Branches were broken off, that I might be grafted in."**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Origen's commentary shows the argument flows from 11:17-18 directly to the theological point about standing in faith (11:20). The verse functions as a rhetorical objection typical of diatribe style ('You will say then…'), which Paul uses throughout Romans. However, sources do not demonstrate the surrounding passage completes coherently WITHOUT this verse — the objection-response pattern is characteristic of Paul's authenticated method. AC requires stronger demonstration that removal improves rather than merely preserves coherence.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:20 **True; by their unbelief they were broken off, and you stand by your faith. Don't be conceited, but fear;**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Romans 11:20 is part of a larger eliminated block (10:5-11:32). The argument structure of Romans completes coherently without this extended Israel-theology section. Paul's core argument — justification by faith apart from works of law — does not require this passage's conciliatory framing of Jewish unbelief as divinely ordained temporary hardening.

IU — Romans 11:20 serves clear proto-orthodox purposes: (1) it validates Jewish covenant priority ('they were broken off') while securing Gentile status

through faith rhetoric, (2) it introduces fear/humility language that tempers Paul's radical grace, (3) it positions unbelief as the Jewish failing rather than the Creator-God's law itself. This verse functions as apologetic bridge-building — exactly what post-Marcionite editors needed to rehabilitate Paul for a church claiming covenant continuity. The 'don't be conceited, but fear' exhortation imposes hierarchical deference foreign to authenticated Pauline radicalism.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:21 **for if God didn't spare the natural branches, neither will he spare you.**

Confidence: 96% · CONFIRMED MA AC HS TC IU

MA-ind.: 85% · CONFIRMED AC IU TC HS

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The verse forms part of the olive tree allegory (11:17-24), which reaffirms Israel's covenant continuity and warns Gentile believers against arrogance. Removing 11:17-24 leaves 11:13-16 flowing directly into 11:25-32 without narrative disruption. Paul's warning 'do not boast against the branches' (11:18) and the natural/wild olive metaphor are dispensable to the argument's completion — 11:25-32 already provides the mystery of Israel's future salvation without requiring the horticultural illustration.

HS — Irenaeus devotes multiple chapters to refuting Marcion's two-god theology and affirming that Christ came to His own (Israel, under the Creator). Rom 11:21 ('if God didn't spare the natural branches, neither will he spare you') would be a devastating proof text: it presupposes one God judging both Israel and Gentiles, validates Israel's 'natural' covenant status, and warns Gentiles against replacement theology — all core Irenaean arguments. Yet Irenaeus never cites this verse in his anti-Marcionite polemic, despite its obvious utility.

TC — Origen's mid-3rd-century testimony is the earliest explicit acknowledgment that Marcion's Romans ended earlier than canonical Romans. Irenaeus, writing 180 CE, engages Marcion's theology at length (see chunks discussing Marcion's two-god system) but shows no awareness of Rom 11:17-24′s olive tree metaphor — a natural proof text against Marcion's severance of Creator from Christ. Temporal correlation: the olive tree pericope appears explicitly cited only after Marcion's controversy is in full swing, suggesting insertion during the anti-Marcionite consolidation phase (late 2nd/early 3rd century).

IU — Rom 11:21 ('if God didn't spare the natural branches, neither will he spare you') presupposes Creator-God continuity and covenant theology — precisely what Marcion denied. The verse warns Gentiles that the God who judged Israel will judge them, affirming Israel's 'natural' status under the same deity. This is anti-Marcionite utility par excellence: it rehabilitates Israel's covenant standing, validates the Creator's judgment against both Jew and Gentile, and undermines Marcion's two-god framework.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:22 **See then the goodness and severity of God. Toward those who fell, severity; but toward you, goodness, if you continue in his goodness; otherwise you also will be cut off.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Origen quotes this passage in context with 11:17-21, showing it was present in his text. However, the verse functions as elaboration on the olive tree metaphor already established. The argument completes without this verse: 11:21 warns 'God did not spare the natural branches, neither will he spare you' — the warning is complete. Verse 11:22′s expansion on 'goodness and severity' is theologically explanatory but structurally redundant.

IU — This verse introduces a qualified, conditional goodness ('if you continue in his goodness; otherwise you also will be cut off') that directly counters Marcion's distinction between the Creator's conditional/juridical goodness and the alien God's unconditional mercy. The passage makes God's goodness contingent on continued obedience — exactly the Creator-God framework Marcion rejected. If inserted, it serves to rebut Marcionite theology by framing even salvific goodness in Creator-God terms: conditional, juridical, severity-balanced.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:23 **They also, if they don't continue in their unbelief, will be grafted in, for God is able to graft them in again.**

Confidence: 93% · CONFIRMED MA AC HS IU

MA-ind.: 73% · PROBABLE AC IU HS

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — the surrounding argument in Romans 9-11 completes coherently without the grafting-back promise of 11:23. Paul's authenticated core establishes gentile priority and Israel's stumbling; the promise of Israel's eventual re-grafting serves proto-orthodox covenant theology but is structurally unnecessary for Paul's main line of reasoning about grace transcending ethnic boundaries.

HS — Hostile silence here. When Irenaeus discusses grafting, he uses agricultural metaphor to describe gentile Christians receiving righteousness — but does NOT cite Romans 11:23′s promise that Israel will be grafted back in. This is the natural proof text for arguing covenant continuity against Marcionite severance theology.

IU — Origen's commentary treats Romans 11:23 as integral to theodicy — explaining how God will eventually restore faithless Israel. This serves anti-Marcionite purposes: it validates the Creator's covenant fidelity and provides textual warrant for Israel's future salvation. If this passage were inserted post-Marcion, it would directly counter the reading Marcion's truncated Romans supports: that Israel's rejection is final and gentiles now stand alone on grace.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:24 **For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will these, which are the natural branches, be grafted into their own olive tree?**

Confidence: 93% · CONFIRMED MA AC HS IU

MA-ind.: 73% · PROBABLE AC IU HS

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Origen's commentary demonstrates that the olive tree metaphor functions independently of verse 11:24′s specific formulation. The theological point about branches broken off by unbelief and grafting by faith operates without the 'how much more' rhetorical flourish of 11:24, suggesting the latter is a later rhetorical amplification rather than original argument structure.

HS — Irenaeus references the olive tree grafting metaphor from Romans 11 BUT formulates it as 'quality but not nature' being changed—a theologising move that appears to work AROUND the absence of 11:24′s specific 'contrary to nature' (παρὰ φύσιν) language. If 11:24 were in his text, he would quote Paul's own 'contrary to nature' phrase verbatim rather than reconstructing the point in his own terms. This suggests Irenaeus knows the grafting imagery from earlier verses but not 11:24′s specific rhetorical escalation.

IU — Irenaeus employs grafting metaphor for Gentile inclusion but does NOT cite Romans 11:24′s specific 'contrary to nature'/'natural branches' formulation, though this would be his strongest proof text for validating the Creator's

salvific plan and Israel's priority. This silence is striking given that Irenaeus extensively combats Marcionite theology and would naturally deploy this verse if available. The 'how much more' argument of 11:24 directly supports covenant continuity—exactly what Irenaeus needs against Marcion.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:25 **For I don't desire you to be ignorant, brothers, of this mystery, so that you won't be wise in your own conceits, that a partial hardening has happened to Israel, until the fullness of the Gentiles has come in,**

Confidence: 99% · CONFIRMED IA MA AC IU

MA-ind.: 95% · CONFIRMED AC IA IU

AC — The mystery formula supplies the explanatory key for the entire Israel-hardening sequence, completing the inserted block's solution to the problem it creates.

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IA — Origen (240 CE) extensively comments on Romans 11:25-27 as authentic Pauline text. This establishes the passage's presence in proto-orthodox circles by the mid-3rd century. However, Origen's familiarity does not prove the verse's presence in Marcion's earlier text (140 CE).

IU — This passage serves anti-Marcionite purposes Marcion's theology severed the connection between the Creator's covenant people (Israel) and the elect of the unknown Father. Romans 11:25 explicitly contradicts this by asserting that Israel's 'hardening' is temporary and purposeful within a unified divine plan culminating in 'all Israel will be saved' (11:26). The verse positions Gentile salvation not as replacement but as part of a continuous covenant framework — exactly the theology proto-orthodox editors needed to combat Marcionite dualism.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:26 **and so all Israel will be saved. Even as it is written, "There will come out of Zion the Deliverer, and he will turn away ungodliness from Jacob.**

Confidence: 78% · PROBABLE IA

IA — Internal Anachronism

"All Israel will be saved" — the theological climax of the three-chapter digression. Affirms ultimate Jewish salvation, explicitly contradicting the anti-Jewish

reading of 1:18-2:29 and the post-70 polemic of 1 Thess 2:14-16. The interpolator works with a more complex view of Israel than either Marcion or the anti-Jewish interpolators.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

REM 11:27 **This is my covenant with them, when I will take away their sins."**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — Romans 11:27 completes the quotation from Isaiah 59:20-21 and Jeremiah 31:33-34, presenting a covenant-positive theology. The verse functions as scriptural proof for Israel's eventual restoration through covenant renewal. Removing verses 10:5-11:32 allows Paul's argument to move directly from 10:4 ('Christ is the end of the law') to 11:33 (the doxology), creating a more direct theological trajectory from law-abolition to divine mystery without the detour through Israel's covenant restoration.

IU — The verse explicitly validates covenant theology ('my covenant') and frames sin-removal as covenant fulfillment rather than covenant abolition. In Marcion's theological framework, the Creator's covenants were part of the juridical system that Christ came to transcend, not fulfill. A proto-orthodox editor would have strong motive to insert this passage: it turns Paul into a witness for covenant continuity, directly countering the transaction/grace reading that Christ abolishes rather than completes the law-covenant system.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:28 **Concerning the Good News, they are enemies for your sake. But concerning the election, they are beloved for the fathers' sake.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

AC — The verse resolves the enemy/beloved tension created by the block, completing the argument that Israel remains elect despite rejecting the gospel.

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — Romans 11:28 explicitly affirms that Israel remains 'beloved for the fathers' sake' despite being 'enemies concerning the gospel.' This directly serves anti-Marcionite polemic by: (1) validating covenant continuity with the patriarchs, (2) preserving Israel's elect status despite rejecting Jesus, (3) affirming the Creator-God's ongoing covenant fidelity. The verse would have been essential for proto-orthodox arguments against Marcion's rejection of Israel's God. The phrase 'for the fathers' sake' (διὰ τοὺς πατέρας) explicitly ties New Testament salvation back to the patriarchal covenant, precisely the theological connection Marcion's text systematically avoided.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:29 **For the gifts and the calling of God are irrevocable.**

Confidence: 88% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The verse is marked as part of a larger eliminated block (10:5-11:32), indicating structural analysis has determined this section completes without 11:29. The assertion of irrevocable gifts/calling would serve anti-Marcionite purposes if inserted, affirming Creator-God's covenant permanence against Marcion's radical discontinuity theology.

IU — This verse directly contradicts Marcionite theology by affirming that the Creator-God's gifts and calling remain valid and permanent. If inserted, it serves anti-Marcionite purposes: (1) validates covenant continuity against Marcion's total discontinuity between Creator and Father; (2) affirms that Israel's election remains intact; (3) provides scriptural warrant for proto-orthodox incorporation of Jewish covenant into Christian theology. The verse functions as a lynchpin for the larger Romans 9-11 argument defending Israel's ongoing role, precisely the theological territory most contested in anti-Marcionite polemic.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:30 **For as you in time past were disobedient to God, but now have obtained mercy by their disobedience,**

Confidence: 88% · CONFIRMED AC MA IU

MA-ind.: 50% · POSSIBLE AC IU

AC — The verse completes the reciprocal disobedience/mercy symmetry that lets the block preserve both Gentile mercy and Israel's continuing covenant role.

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — This verse presents a law-compatible covenant theology where Gentiles receive mercy through Jewish disobedience — a reciprocal salvation-historical framework that validates Israel's ongoing theological role. This directly serves anti-Marcionite purposes: (1) it affirms the Creator God's mercy extends to both Jews and Gentiles within a single covenant plan, (2) it portrays Jewish disobedience as instrumental rather than final, preserving Israel's privileged position, (3) it creates theological symmetry between Jew and Gentile that contradicts Marcion's sharp discontinuity between law and gospel. If inserted, this passage rehabilitates Jewish covenant theology against the reading that Marcion's truncated Romans would support — where salvation comes from the unknown Father with no debt to Israel's story.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:31 **even so these also have now been disobedient, that by the mercy shown to you they may also obtain mercy.**

Confidence: 86% · CONFIRMED AC MA

MA-ind.: 45% · POSSIBLE AC

MA — Inferred/block Marcionite absence: BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

AC — The verse completes the mercy/disobedience symmetry that the interpolation uses to resolve the Israel problem.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) pp.298-299 records the omission question for Rom 10:5-11:32, noting Harnack's judgment that the section was lacking in Marcion's text while Schmid expresses caution about the full extent.)

REM 11:32 **For God has shut up all to disobedience, that he might have mercy on all.**

Confidence: 78% · PROBABLE

"Mercy on all" — the interpolator's final word on the Jewish question. Not rejection, not condemnation, but universal mercy mediated through Israel's temporary hardening.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

ATT 11:33 **Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!**

Evidence tier: N/A

Marcion: attested present (Tertullian Adv. Marc. 5.14.9. BeDuhn (2013) p.299: '11.33 Tertullian, Marc. 5.14.9. Marcion drew on the words of this verse for the opening lines of his Antitheses.')

ATT 11:34 **"For who has known the mind of the Lord? Or who has been his counselor?"**

Evidence tier: N/A

Marcion: attested present (Tertullian Adv. Marc. 5.14.10. BeDuhn (2013) p.299: '11.34–35 Tertullian, Marc. 5.14.10. Tertullian remarks of this quotation from Isa 40.13–14, "When you took away so much from the scriptures, why did you retain this, as though this too were not the creator's?" … but in exactly this form in Marcion's text.')

ATT 11:35 **"Or who has first given to him, and it will be repaid to him again?"**

Evidence tier: N/A

Marcion: attested present (Tertullian Adv. Marc. 5.14.10 (same block as 11:34). BeDuhn (2013) p.299.)

REM 11:36 **For of him, and through him, and to him, are all things. To him be the glory for ever! Amen.**

Confidence: 78% · PROBABLE

The doxology closes the three-chapter interpolation. "From him and through him and to him are all things" — the Demiurgic formula. The interpolator has transformed Paul's letter about grace into a meditation on Israel, the law, and the Creator's ultimate purposes.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013) p.299: 'Rom 11.36–12.8 is unattested.')

CHAPTER 12

ATT 12:1 **Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.**

> "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" — the ethical turn. Chs. 12-15 are practical application.
>
> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 11.36-12.8)

ATT 12:2 **Don't be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God.**

> "Don't be conformed to this world, but be transformed by the renewing of your mind" — the renewal of the mind as ethical foundation. Not rule-following but cognitive transformation.
>
> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 11.36-12.8)

ATT 12:3 **For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 11.36-12.8)

ATT 12:4 **For even as we have many members in one body, and all the members don't have the same function,**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 11.36-12.8)

ATT 12:5 **so we, who are many, are one body in Christ, and individually members one of another.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 11.36-12.8)

ATT 12:6 **Having gifts differing according to the grace that was given to us, if prophecy, let us prophesy according to the proportion of our faith;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 11.36-12.8)

ATT 12:7 **or service, let us give ourselves to service; or he who teaches, to his teaching;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 11.36-12.8)

ATT 12:8 **or he who exhorts, to his exhorting: he who gives, let him do it with generosity; he who rules, with diligence; he who shows mercy, with cheerfulness.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 11.36-12.8)

ATT 12:9 **Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 12:10 **In love of the brothers be tenderly affectionate to one another; in honor preferring one another;**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 12:11 **not lagging in diligence; fervent in spirit; serving the Lord;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 12.11)

ATT 12:12 **rejoicing in hope; enduring in troubles; continuing steadfastly in prayer;**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 12:13 **contributing to the needs of the saints; given to hospitality.**

> **Evidence tier:** N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 12.13)

ATT 12:14 **Bless those who persecute you; bless, and don't curse.**

Evidence tier: N/A

Marcion: uncertain

ATT 12:15 **Rejoice with those who rejoice. Weep with those who weep.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 12.15)

ATT 12:16 **Be of the same mind one toward another. Don't set your mind on high things, but associate with the humble. Don't be wise in your own conceits.**

Evidence tier: N/A

Marcion: uncertain

ATT 12:17 **Repay no one evil for evil. Respect what is honorable in the sight of all men.**

Evidence tier: N/A

Marcion: uncertain

ATT 12:18 **If it is possible, as much as it is up to you, be at peace with all men.**

Evidence tier: N/A

Marcion: uncertain

ATT 12:19 **Don't seek revenge yourselves, beloved, but give place to God's wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord."**

"Leave it to the wrath of God" — same as 5:9. The Demiurge's retributive mechanism will operate; those in Christ do not need to operate by its logic. The instruction is to exit the retributive system entirely — not to invoke the unknown Father's wrath but to leave the Demiurge's system to do what it does while grace operates on a different level.

Evidence tier: N/A

Marcion: uncertain

ATT 12:20 **Therefore "If your enemy is hungry, feed him. If he is thirsty, give him a drink; for in doing so, you will heap coals of fire on his head."**

Paul quotes Proverbs 25:21-22. "Coals of fire" has been read as shaming the enemy into repentance, as eschatological judgment, or as Palestinian idiom for burning shame. Harnack [adversary of Marcion] records that 12:19′s "give place to wrath" was absent from the earlier text along with its "it is written"

frame. The coals-of-fire image in 12:20 is itself an OT quotation — following directly from the removed retributive apparatus. The enemy-love instruction may have stood without the retributive outcome image in the earlier text: feed your enemy, give him drink — grace-motivated, not instrumentally framed around a punitive result. The OT citation frame was a Catholicising insertion; the Proverbs quotation entered the text with it.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 12.20-13.8)

ATT 12:21 **Don't be overcome by evil, but overcome evil with good.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 12.20-13.8)

CHAPTER 13

REM 13:1 **Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who exist are ordained by God.**

Confidence: 98% · CONFIRMED MA HW IU WS HS TC

MA-ind.: 92% · CONFIRMED HW IU WS HS TC

MA — External Marcionite absence: BeDuhn, First NT p.303 (text-notes): "Rom 12.20-13.8a is unattested. Several researchers have suggested that 13.1-7 is an interpolation, among them Barnikol, 'Römer 13,' and J. Kallas, 'Romans xiii.1-7: An Interpolation.'" Tertullian, Marc. 5.14.11-13, runs a continuous quotation from Rom 12:9 → 12:12 → 12:14 → 12:16-19, then jumps directly to 13:8b ("love is the fulfilling of the law"; Epiphanius, Scholion 35) — argumentative silence at exactly the location where 13:1-7, had it been in the Apostolikon, would have given Tertullian his single most powerful proof-text ("the powers that be are ordained of God") against Marcion's denial that the Creator is the legitimate political God. Walker (2001) Interpolations in the Pauline Letters ch.10, follows Barnikol and Kallas; Käsemann (Commentary on Romans p.350-352) calls it "an independent block… an alien body in Paul's exhortation"; Byrne (Romans p.385-386) concedes the smooth flow of 12:9-21 → 13:8-10 with 13:1-7 removed.

HS — Tertullian's silence is evidentiary because the passage would have served his argument exactly. A hostile witness eager to refute Marcion bypasses the clearest possible state-obedience text and resumes at 13:8-10; the silence supports absence rather than mere non-use.

WS — Linguistic anomalies cluster inside seven verses: Pauline hapax legomena, uncommon terms, and shifted meanings. Barnikol describes the passage as decree-style language reflecting later monarchical/bishop-like power rather than the cautious style of the first-century missionary Paul.

IU — The passage serves institutional utility by authorising governing authorities as God's servants. It directly supports obedience to state power and sits in tension with undisputed Pauline material such as 1 Cor 6:1-8, Phil 3:20, 2 Cor 4:4, and Gal 1:4.

HW — Comparative hostile-witness and genre evidence points to a later household-code environment: the closest parallel is 1 Pet 2:13-17, while the Haustafel-style submission genre is absent from undisputed Paul and appears in later or disputed paraenetic traditions.

TC — The situational window fits later Catholicising accommodation to Roman order. Barnikol places the absolute state affirmation after 1 Clement's more qualified prayer for rulers and before the early apologetic settlement, aligning the passage with roughly 95-140 CE rather than Paul's first-century setting. BeDuhn (First NT p.303) explicitly flags 13:1-7 as an interpolation candidate.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: absent (BeDuhn, First NT p.303 (text-notes): "Rom 12.20-13.8a is unattested. Several researchers have suggested that 13.1-7 is an interpolation, among them Barnikol, 'Römer 13,' and J. Kallas, 'Romans xiii.1-7: An Interpolation.'" Tertullian, Marc. 5.14.11-13, runs a continuous quotation from Rom 12:9 → 12:12 → 12:14 → 12:16-19, then jumps directly to 13:8b ("love is the fulfilling of the law"; Epiphanius, Scholion 35) — argumentative silence at exactly the location where 13:1-7, had it been in the Apostolikon, would have given Tertullian his single most powerful proof-text ("the powers that be are ordained of God") against Marcion's denial that the Creator is the legitimate political God. Walker (2001) Interpolations in the Pauline Letters ch.10, follows Barnikol and Kallas; Käsemann (Commentary on Romans p.350-352) calls it "an independent block… an alien body in Paul's exhortation"; Byrne (Romans p.385-386) concedes the smooth flow of 12:9-21 → 13:8-10 with 13:1-7 removed.)

REM 13:2 **Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment.**

Confidence: 70% · PROBABLE AC IU DSB

IU — The verse gives divine sanction to political authority by making resistance to rulers resistance to God's ordinance, the core institutional utility of the Romans 13 insertion.

AC — Part of the Romans 13:1-7 imperial-submission interpolation. See note on 13:1 for the full case (Marcion silence + contextual disruption + linguistic anomalies + ideational contradictions + Haustafel-genre vocabulary + 95-140 CE dating window). BeDuhn First NT p.303 explicitly flags the verses for the interpolation hypothesis. Removed at 98% confidence as a unit.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this verse sits within the Romans 13:1–7 block, whose anchor (13:1) is CONFIRMED at 98% by six independent first-pass signals (MA, WS, HW, HS, TC, IU). The block moves uniformly in the direction of submission to imperial authority — the same Catholicising direction identified in the Romans 2 Judaising block. DSB does not classify alone and does not create the first evidence for removal; it confirms an anomaly already detected at block level by the anchor verse.

Evidence tier: Tier 3 — Internal evidence only: AC, IU, DSB.

Marcion: absent (BeDuhn, First NT p.303 (text-notes): "Rom 12.20-13.8a is unattested. Several researchers have suggested that 13.1-7 is an interpolation, among them Barnikol, 'Römer 13,' and J. Kallas, 'Romans xiii.1-7: An Interpolation.'" Tertullian, Marc. 5.14.11-13, runs a continuous quotation from Rom 12:9 → 12:12 → 12:14 → 12:16-19, then jumps directly to 13:8b ("love is the fulfilling of the law"; Epiphanius, Scholion 35) — argumentative silence at exactly the location where 13:1-7, had it been in the Apostolikon, would have given Tertullian his single most powerful proof-text ("the powers that be are ordained of God") against Marcion's denial that the Creator is the legitimate political God. Walker (2001) Interpolations in the Pauline Letters ch.10, follows Barnikol and Kallas; Käsemann (Commentary on Romans p.350-352) calls it "an independent block… an alien body in Paul's exhortation"; Byrne (Romans p.385-386) concedes the smooth flow of 12:9-21 → 13:8-10 with 13:1-7 removed.)

REM 13:3 **For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the same,**

Confidence: 70% · PROBABLE AC IU DSB

IU — The verse presents rulers as morally reliable judges who praise good conduct, legitimating state authority in a way useful to later church accommodation to empire.

AC — Part of the Romans 13:1-7 imperial-submission interpolation. See note on 13:1 for the full case (Marcion silence + contextual disruption + linguistic anomalies + ideational contradictions + Haustafel-genre vocabulary + 95-140 CE dating window). BeDuhn First NT p.303 explicitly flags the verses for the interpolation hypothesis. Removed at 98% confidence as a unit.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this verse sits within the Romans 13:1–7 block, whose anchor (13:1) is CONFIRMED at 98% by six independent first-pass signals (MA, WS, HW, HS, TC, IU). The block moves uniformly in the direction of submission to imperial authority — the same Catholicising direction identified in the Romans 2 Judaising block. DSB does not classify alone and does not create the first evidence for removal; it confirms an anomaly already detected at block level by the anchor verse.

Evidence tier: Tier 3 — Internal evidence only: AC, IU, DSB.

Marcion: absent (BeDuhn, First NT p.303 (text-notes): "Rom 12.20-13.8a is unattested. Several researchers have suggested that 13.1-7 is an interpolation, among them Barnikol, 'Römer 13,' and J. Kallas, 'Romans xiii.1-7: An Interpolation.'" Tertullian, Marc. 5.14.11-13, runs a continuous quotation from Rom 12:9 → 12:12 → 12:14 → 12:16-19, then jumps directly to 13:8b ("love is the fulfilling of the law"; Epiphanius, Scholion 35) — argumentative silence at exactly the location where 13:1-7, had it been in the Apostolikon, would have given Tertullian his single most powerful proof-text ("the powers that be are ordained of God") against Marcion's denial that the Creator is the legitimate political God. Walker (2001) Interpolations in the Pauline Letters ch.10, follows Barnikol and Kallas; Käsemann (Commentary on Romans p.350-352) calls it "an independent block… an alien body in Paul's exhortation"; Byrne (Romans p.385-386) concedes the smooth flow of 12:9-21 → 13:8-10 with 13:1-7 removed.)

REM 13:4 **for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a servant of God, an avenger for wrath to him who does evil.**

Confidence: 67% · PROBABLE WS DSB

WS — Part of the Romans 13:1-7 imperial-submission interpolation. See note on 13:1 for the full case. BeDuhn First NT p.303 explicitly flags the verses for the interpolation hypothesis. Removed at 98% confidence as a unit.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this verse sits within the Romans 13:1–7 block, whose anchor (13:1) is CONFIRMED at 98% by six independent first-pass signals (MA, WS, HW, HS, TC, IU). The block moves uniformly in the direction of submission to imperial authority — the same Catholicising direction identified in the Romans 2 Judaising block. DSB does not classify alone and does not create the first evidence for

removal; it confirms an anomaly already detected at block level by the anchor verse.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.303 (text-notes): "Rom 12.20-13.8a is unattested. Several researchers have suggested that 13.1-7 is an interpolation, among them Barnikol, 'Römer 13,' and J. Kallas, 'Romans xiii.1-7: An Interpolation.'" Tertullian, Marc. 5.14.11-13, runs a continuous quotation from Rom 12:9 → 12:12 → 12:14 → 12:16-19, then jumps directly to 13:8b ("love is the fulfilling of the law"; Epiphanius, Scholion 35) — argumentative silence at exactly the location where 13:1-7, had it been in the Apostolikon, would have given Tertullian his single most powerful proof-text ("the powers that be are ordained of God") against Marcion's denial that the Creator is the legitimate political God. Walker (2001) Interpolations in the Pauline Letters ch.10, follows Barnikol and Kallas; Käsemann (Commentary on Romans p.350-352) calls it "an independent block… an alien body in Paul's exhortation"; Byrne (Romans p.385-386) concedes the smooth flow of 12:9-21 → 13:8-10 with 13:1-7 removed.)

REM 13:5 **Therefore you need to be in subjection, not only because of the wrath, but also for conscience' sake.**

Confidence: 70% · PROBABLE AC IU DSB

IU — By grounding subjection in conscience as well as fear of wrath, the verse internalizes obedience to governing authority as a religious duty.

AC — Part of the Romans 13:1-7 imperial-submission interpolation. See note on 13:1 for the full case (Marcion silence + contextual disruption + linguistic anomalies + ideational contradictions + Haustafel-genre vocabulary + 95-140 CE dating window). BeDuhn First NT p.303 explicitly flags the verses for the interpolation hypothesis. Removed at 98% confidence as a unit.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this verse sits within the Romans 13:1–7 block, whose anchor (13:1) is CONFIRMED at 98% by six independent first-pass signals (MA, WS, HW, HS, TC, IU). The block moves uniformly in the direction of submission to imperial authority — the same Catholicising direction identified in the Romans 2 Judaising block. DSB does not classify alone and does not create the first evidence for removal; it confirms an anomaly already detected at block level by the anchor verse.

Evidence tier: Tier 3 — Internal evidence only: AC, IU, DSB.

Marcion: absent (BeDuhn, First NT p.303 (text-notes): "Rom 12.20-13.8a is unattested. Several researchers have suggested that 13.1-7 is an interpolation, among them Barnikol, 'Römer 13,' and J. Kallas, 'Romans xiii.1-7: An Interpolation.'" Tertullian, Marc. 5.14.11-13, runs a continuous quotation from Rom 12:9 → 12:12 → 12:14 → 12:16-19, then jumps directly to 13:8b ("love is the fulfilling of the law"; Epiphanius, Scholion 35) — argumentative silence at exactly the location where 13:1-7, had it been in the Apostolikon, would have given Tertullian his single most powerful proof-text ("the powers that be are ordained of God") against Marcion's denial that the Creator is the legitimate political God. Walker (2001) Interpolations in the Pauline Letters ch.10, follows Barnikol and Kallas; Käsemann (Commentary on Romans p.350-352) calls it "an independent block… an alien body in Paul's exhortation"; Byrne (Romans

p.385-386) concedes the smooth flow of 12:9-21 ⟶ 13:8-10 with 13:1-7 removed.)

REM 13:6 **For this reason you also pay taxes, for they are servants of God's service, attending continually on this very thing.**

Confidence: 70% · PROBABLE AC IU DSB

IU — The verse sacralizes taxation by calling officials servants of God's service, turning fiscal obedience into part of divine order.

AC — Part of the Romans 13:1-7 imperial-submission interpolation. See note on 13:1 for the full case (Marcion silence + contextual disruption + linguistic anomalies + ideational contradictions + Haustafel-genre vocabulary + 95-140 CE dating window). BeDuhn First NT p.303 explicitly flags the verses for the interpolation hypothesis. Removed at 98% confidence as a unit.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this verse sits within the Romans 13:1–7 block, whose anchor (13:1) is CONFIRMED at 98% by six independent first-pass signals (MA, WS, HW, HS, TC, IU). The block moves uniformly in the direction of submission to imperial authority — the same Catholicising direction identified in the Romans 2 Judaising block. DSB does not classify alone and does not create the first evidence for removal; it confirms an anomaly already detected at block level by the anchor verse.

Evidence tier: Tier 3 — Internal evidence only: AC, IU, DSB.

Marcion: absent (BeDuhn, First NT p.303 (text-notes): "Rom 12.20-13.8a is unattested. Several researchers have suggested that 13.1-7 is an interpolation, among them Barnikol, 'Römer 13,' and J. Kallas, 'Romans xiii.1-7: An Interpolation.'" Tertullian, Marc. 5.14.11-13, runs a continuous quotation from Rom 12:9 ⟶ 12:12 ⟶ 12:14 ⟶ 12:16-19, then jumps directly to 13:8b ("love is the fulfilling of the law"; Epiphanius, Scholion 35) — argumentative silence at exactly the location where 13:1-7, had it been in the Apostolikon, would have given Tertullian his single most powerful proof-text ("the powers that be are ordained of God") against Marcion's denial that the Creator is the legitimate political God. Walker (2001) Interpolations in the Pauline Letters ch.10, follows Barnikol and Kallas; Käsemann (Commentary on Romans p.350-352) calls it "an independent block… an alien body in Paul's exhortation"; Byrne (Romans p.385-386) concedes the smooth flow of 12:9-21 ⟶ 13:8-10 with 13:1-7 removed.)

REM 13:7 **Therefore give everyone what you owe: if you owe taxes, pay taxes; if customs, then customs; if respect, then respect; if honor, then honor.**

Confidence: 70% · PROBABLE AC IU DSB

IU — The command to render taxes, revenue, respect, and honor supplies a compact civic-obedience rule useful for institutional alignment with governing powers.

AC — Part of the Romans 13:1-7 imperial-submission interpolation. See note on 13:1 for the full case (Marcion silence + contextual disruption + linguistic anomalies + ideational contradictions + Haustafel-genre vocabulary + 95-140 CE dating window). BeDuhn First NT p.303 explicitly flags the verses for the interpolation hypothesis. Removed at 98% confidence as a unit.

DSB — Directional Signature, Block-confirming: the second-pass audit confirms that this verse sits within the Romans 13:1–7 block, whose anchor (13:1) is CONFIRMED at 98% by six independent first-pass signals (MA, WS, HW, HS, TC, IU). The block moves uniformly in the direction of submission to imperial authority — the same Catholicising direction identified in the Romans 2 Judaising block. DSB does not classify alone and does not create the first evidence for removal; it confirms an anomaly already detected at block level by the anchor verse.

Evidence tier: Tier 3 — Internal evidence only: AC, IU, DSB.

Marcion: absent (BeDuhn, First NT p.303 (text-notes): "Rom 12.20-13.8a is unattested. Several researchers have suggested that 13.1-7 is an interpolation, among them Barnikol, 'Römer 13,' and J. Kallas, 'Romans xiii.1-7: An Interpolation.'" Tertullian, Marc. 5.14.11-13, runs a continuous quotation from Rom 12:9 → 12:12 → 12:14 → 12:16-19, then jumps directly to 13:8b ("love is the fulfilling of the law"; Epiphanius, Scholion 35) — argumentative silence at exactly the location where 13:1-7, had it been in the Apostolikon, would have given Tertullian his single most powerful proof-text ("the powers that be are ordained of God") against Marcion's denial that the Creator is the legitimate political God. Walker (2001) Interpolations in the Pauline Letters ch.10, follows Barnikol and Kallas; Käsemann (Commentary on Romans p.350-352) calls it "an independent block… an alien body in Paul's exhortation"; Byrne (Romans p.385-386) concedes the smooth flow of 12:9-21 → 13:8-10 with 13:1-7 removed.)

ATT 13:8 **Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.**

"Has fulfilled the law" — this verse is confirmed present in Marcion's text. Harnack [adversary of Marcion] notes the tension directly: "there is something unreprehensible in the law of the Creator-God, so that it can be recognised by the good God as his law." This cannot be treated as a Catholicising interpolation — it was in the earlier text. The framework must account for it. Love fulfils the law not because love is a legal category but because the law's deepest impulse — neighbour-love — points toward something the law itself cannot produce. Love surpasses the law while incidentally satisfying it. Galatians 5:14 makes the same move in authenticated Paul: "the whole law is fulfilled in one word: love your neighbour as yourself." Paul is not rehabilitating the law. He is showing that what the law was groping toward is already fully present in the grace domain, which needs no law to produce it.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 12.20-13.8)

ATT 13:9 **For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself."**

Evidence tier: N/A

Marcion: uncertain

ATT 13:10 **Love doesn't harm a neighbor. Love therefore is the fulfillment of the law.**

Confirms 13:8 — love as the principle that makes specific law-keeping redundant, not as submission to the law's authority. The word translated "fulfillment" is πλήρωμα (plērōma) — not an obligational or legal word but a content word. Πλήρωμα means the substance, the fullness, what something is made of, its totality (compare Eph 1:23; Col 1:19; Gal 4:4, where the word always designates content rather than satisfaction of requirements). Paul does not say love satisfies the law's conditions. He says love is the entire content of the law — there is nothing in the law that is not love. The law is not the measuring standard that love meets; love is the substance the law was always only an expression of. Strip the law down and you find only love. No independent authority of law survives this move. The Marcionite reading: where grace operates, law becomes a category that no longer applies — not because love defeats law's demands, but because law was always only love's preliminary, incomplete form.

Evidence tier: N/A

Marcion: uncertain

ATT 13:11 **Do this, knowing the time, that it is already time for you to awaken out of sleep, for salvation is now nearer to us than when we first believed.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 13.11-14.4)

ATT 13:12 **The night is far gone, and the day is near. Let's therefore throw off the deeds of darkness, and let's put on the armor of light.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 13.11-14.4)

ATT 13:13 **Let us walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 13.11-14.4)

ATT 13:14 **But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 13.11-14.4)

CHAPTER 14

ATT 14:1 **Now accept one who is weak in faith, but not for disputes over opinions.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 13.11-14.4)

ATT 14:2 **One man has faith to eat all things, but he who is weak eats only vegetables.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 13.11-14.4)

ATT 14:3 **Don't let him who eats despise him who doesn't eat. Don't let him who doesn't eat judge him who eats, for God has accepted him.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 13.11-14.4)

ATT 14:4 **Who are you who judge another's servant? To his own lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 13.11-14.4)

ATT 14:5 **One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured in his own mind.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.5-9)

ATT 14:6 **He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn't eat, to the Lord he doesn't eat, and gives God thanks.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.5-9)

ATT 14:7 **For none of us lives to himself, and none dies to himself.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.5-9)

ATT 14:8 **For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or die, we are the Lord's.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.5-9)

ATT 14:9 **For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the living.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.5-9)

ATT 14:10 **But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 14:11 **For it is written, "'As I live,' says the Lord, 'to me every knee will bow. Every tongue will confess to God.'"**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.11-20)

ATT 14:12 **So then each one of us will give account of himself to God.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.11-20)

ATT 14:13 **Therefore let's not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion for falling.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.11-20)

ATT 14:14 **I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.11-20)

ATT 14:15 **Yet if because of food your brother is grieved, you walk no longer in love. Don't destroy with your food him for whom Christ died.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.11-20)

ATT 14:16 **Then don't let your good be slandered,**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.11-20)

ATT 14:17 **for God's Kingdom is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.11-20)

ATT 14:18 **For he who serves Christ in these things is acceptable to God and approved by men.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.11-20)

ATT 14:19 **So then, let us follow after things which make for peace, and things by which we may build one another up.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.11-20)

ATT 14:20 **Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.11-20)

ATT **14:21** **It is good to not eat meat, drink wine, nor do anything by which your brother stumbles, is offended, or is made weak.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT **14:22** **Do you have faith? Have it to yourself before God. Happy is he who doesn't judge himself in that which he approves.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Rom 14.22)

ATT **14:23** **But he who doubts is condemned if he eats, because it isn't of faith; and whatever is not of faith is sin.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

REM **14:24** **Now to him who is able to establish you according to my Good News and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret through long ages,**

> **Confidence:** 75% · PROBABLE PI WS
> **PI** — Positional Instability
> Traditionally Romans 16:25–27; placed at 14:24–26 in WEB following the critical text. The floating doxology. Appears after ch.14 in Marcion's text and some Western MSS, after ch.15 in others, and after ch.16 in the majority text. Textual instability of this magnitude signals later addition.
> **WS** — Writing-Style Deviation
> Vocabulary ("mystery kept secret for long ages," "prophetic writings") is post-Pauline liturgical language.
> **Evidence tier:** Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.
> **Marcion:** uncertain

REM **14:25** **but now is revealed, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known for obedience of faith to all the nations;**

> **Confidence:** 75% · PROBABLE MA
> MA-ind.: 0% · MA-dependent only
> **MA** — Inferred/block Marcionite absence: The doxology belongs to the unstable Romans ending tradition and is absent from Marcion's fourteen-chapter Romans; see BeDuhn (2013) p.213 and the floating-doxology discussion. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (The doxology belongs to the unstable Romans ending tradition and is absent from Marcion's fourteen-chapter Romans; see BeDuhn (2013) p.213 and the floating-doxology discussion.)

REM 14:26 **to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.**

Confidence: 75% · PROBABLE

"The only wise God" — reflects Pastorals' monolatrous language (1 Tim 1:17 "to the only God"). Pauline doxologies do not typically address "the only God."

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: uncertain

CHAPTER 15

REM 15:1 **Now we who are strong ought to bear the weaknesses of the weak, and not to please ourselves.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:2 **Let each one of us please his neighbor for that which is good, to be building him up.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:3 **For even Christ didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on me."**

> **Confidence:** 83% · CONFIRMED WS TC PI
>
> **WS** — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.
>
> **TC** — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.
>
> **PI** — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.
>
> **Evidence tier:** Tier 2 — Scholarly consensus: Walker stylometric
>
> **Marcion:** absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:4 **For whatever things were written before were written for our learning, that through perseverance and through encouragement of the Scriptures we might have hope.**

> **Confidence:** 83% · CONFIRMED WS TC PI
>
> **WS** — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.
>
> **TC** — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.
>
> **PI** — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.
>
> **Evidence tier:** Tier 2 — Scholarly consensus: Walker stylometric
>
> **Marcion:** absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:5 **Now the God of perseverance and of encouragement grant you to be of the same mind one with another according to Christ Jesus,**

> **Confidence:** 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:6 **that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:7 **Therefore accept one another, even as Christ also accepted you, to the glory of God.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen

via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:8 **Now I say that Christ has been made a servant of the circumcision for the truth of God, that he might confirm the promises given to the fathers,**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:9 **and that the Gentiles might glorify God for his mercy. As it is written, "Therefore will I give praise to you among the Gentiles, and sing to your name."**

Confidence: 98% · CONFIRMED MA IU HS WS TC PI

MA-ind.: 92% · CONFIRMED IU HS WS TC PI

MA — External Marcionite absence: BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).

IU — Romans 15:9 participates in the chapter's Catholicising function: Gentile praise is grounded in Israel's scriptures and placed within a covenant-continuity frame, making the Gentile mission appear as fulfilment of the Creator-God's promises rather than rupture from the law-covenant order.

HS — Hostile silence: Tertullian had strong anti-Marcionite reasons to use Romans 15 if it stood in Marcion's Apostolikon, especially its scriptural and covenant-continuity material, yet his Romans discussion never appeals to chapter 15.

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:10 **Again he says, "Rejoice, you Gentiles, with his people."**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:11 **Again, "Praise the Lord, all you Gentiles! Let all the peoples praise him."**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of

that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:12 **Again, Isaiah says, "There will be the root of Jesse, he who arises to rule over the Gentiles; in him the Gentiles will hope."**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:13 **Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:14 **I myself am also persuaded about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to admonish others.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:15 **But I write the more boldly to you in part, as reminding you, because of the grace that was given to me by God,**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 (“Romans 15, known to have been absent from the Apostolikon’s text of Romans”); Origen, Comm. Rom. (Rufinus) on Marcion’s 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:16 **that I should be a servant of Christ Jesus to the Gentiles, serving as a priest of the Good News of God, that the offering up of the Gentiles might be made acceptable, sanctified by the Holy Spirit.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion’s fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion’s Romans ending at 14:23, and Tertullian’s anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 (“Romans 15, known to have been absent from the Apostolikon’s text of Romans”); Origen, Comm. Rom. (Rufinus) on Marcion’s 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:17 **I have therefore my boasting in Christ Jesus in things pertaining to God.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion’s fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion’s Romans ending at 14:23, and Tertullian’s anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 (“Romans 15, known to have been absent from the Apostolikon’s text of Romans”); Origen, Comm. Rom. (Rufinus) on Marcion’s 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:18 **For I will not dare to speak of any things except those which Christ worked through me, for the obedience of the Gentiles, by word and deed,**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:19 **in the power of signs and wonders, in the power of God's Spirit; so that from Jerusalem, and around as far as to Illyricum, I have fully preached the Good News of Christ;**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:20 **yes, making it my aim to preach the Good News, not where Christ was already named, that I might not build on another's foundation.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:21 **But, as it is written, "They will see, to whom no news of him came. They who haven't heard will understand."**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:22 **Therefore also I was hindered these many times from coming to you,**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen

via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:23 **but now, no longer having any place in these regions, and having these many years a longing to come to you,**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:24 **whenever I travel to Spain, I will come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16.

Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 (“Romans 15, known to have been absent from the Apostolikon’s text of Romans”); Origen, Comm. Rom. (Rufinus) on Marcion’s 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:25 **But now, I say, I am going to Jerusalem, serving the saints.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion’s fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion’s Romans ending at 14:23, and Tertullian’s anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 (“Romans 15, known to have been absent from the Apostolikon’s text of Romans”); Origen, Comm. Rom. (Rufinus) on Marcion’s 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:26 **For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion’s fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion’s Romans ending at 14:23, and Tertullian’s anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 (“Romans 15, known to have been absent from the Apostolikon’s text of Romans”); Origen, Comm. Rom. (Rufi-

nus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:27 **Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:28 **When therefore I have accomplished this, and have sealed to them this fruit, I will go on by way of you to Spain.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:29 **I know that, when I come to you, I will come in the fullness of the blessing of the Good News of Christ.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:30 **Now I beg you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me,**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:31 **that I may be delivered from those who are disobedient in Judea, and that my service which I have for Jerusalem may be acceptable to the saints;**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:32 **that I may come to you in joy through the will of God, and together with you, find rest.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16. Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 ("Romans 15, known to have been absent from the Apostolikon's text of Romans"); Origen, Comm. Rom. (Rufinus) on Marcion's 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

REM 15:33 **Now the God of peace be with you all. Amen.**

Confidence: 83% · CONFIRMED WS TC PI

WS — Romans 15 belongs to the closing paraenetic and missionary section absent from Marcion's fourteen-chapter Romans. The verse is assessed as part of that chapter-level closing expansion rather than as a standalone retained Pauline unit.

TC — The external timeline points away from Marcionite presence: BeDuhn (First NT p.213) describes Romans 15 as absent from the Apostolikon, Origen via Rufinus reports Marcion's Romans ending at 14:23, and Tertullian's anti-Marcionite treatment of Romans never engages chapter-15 material.

PI — Romans shows macro-level ending instability: a fourteen-chapter text-form, the floating doxology, and the unstable relationship of chapters 15-16.

Romans 15 sits outside the shortened Marcionite form and belongs to the unstable terminal material.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (BeDuhn, First NT p.213 (“Romans 15, known to have been absent from the Apostolikon’s text of Romans”); Origen, Comm. Rom. (Rufinus) on Marcion’s 14-chapter Romans; Tertullian, Marc. 5.13-14 (no engagement with Rom 15 material).)

CHAPTER 16

ATT 16:1 **I commend to you Phoebe, our sister, who is a servant of the assembly that is at Cenchreae,**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 16:2 **that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 16:3 **Greet Prisca and Aquila, my fellow workers in Christ Jesus,**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 16:4 **who for my life, laid down their own necks; to whom not only I give thanks, but also all the assemblies of the Gentiles.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 16:5 **Greet the assembly that is in their house. Greet Epaenetus, my beloved, who is the first fruits of Achaia to Christ.**

> The house church greetings are authentic Pauline social documentation — specific named individuals in specific locations. Pre-Marcionite attestation through the names' specificity.
> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 16:6 **Greet Mary, who labored much for us.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 16:7 **Greet Andronicus and Junia, my relatives and my fellow prisoners, who are notable among the apostles, who were also in Christ before me.**

> Junia (Vaticanus, NA28, modern critical text) / Julia (P46, the earliest extant witness) / Junias (Origen via Rufinus, Latin masculine). Three different early witnesses, three different readings of the second name.

Greek text:

P46 (200 CE): ασπασασθε ανδρονεικον και Ἰουλιαν τους συνγενεις μου

‘…and Julia, my relatives…’ (definitively feminine)

Vaticanus: ασπασασθε ανδρονεικον και Ἰουνιαν τους συγγενεις μου

accusative form, ambiguous between feminine Ἰουνία and masculine Ἰουνιᾶς; Vaticanus’s corrector left the name uncorrected, only the orthographic mistakes (ασπασθε → ασπασασθε, ανδρονεικον → ανδρονικον) were touched.

Origen / Rufinus: ‘Andronicus and Junias’ (masculine) — Comm. Rom. 10.21.

P46′s Julia matches the (uncontested feminine) Julia at 16:15 (‘Greet Philologus and Julia’), so on the earliest reading there are two Julias greeted in the same chapter — Andronicus’s companion and Philologus’s. The standard NA28 critical apparatus records Ἰουλίαν as the P46 variant.

On either reading (Junia or Julia, both feminine), the canonical designation ‘notable among the apostles’ (ἐπίσημοι ἐν τοῖς ἀποστόλοις) describes a woman. The masculinising ‘Junias’ is a later move — Rufinus’s Latin and the medieval tradition — to soften this for a developing patriarchal ecclesiology.

Origen’s own commentary is itself evidence of a problem. He cannot anchor ‘fellow-captives’ (συναιχμαλώτους μου): ‘But what he says, “my fellow-captives,” troubles me. For which captivity of Paul was there in which he testifies that Andronicus and Junias are likewise fellow-captives? Unless if, perhaps, by a deeper mystery we should look back to that captivity that Christ came to release…’ (Comm. Rom. 10.21). Origen has no historical anchor for the captivity reference and retreats to allegory. Paul’s documented imprisonments were in the eastern provinces (Ephesus, by his own testimony in 2 Cor 11:23 and 1 Cor 15:32). This is one of several internal markers in Romans 16 (alongside Aquila & Priscilla, Phoebe of Cenchreae, Origen’s complete absence of a Roman tradition for any of the named individuals) consistent with T.W. Manson’s 1948 hypothesis that Rom 16:1-23 was originally a letter of recommendation sent to Ephesus, later attached to Romans. No exclusion is warranted at the verse level — both Julia/Junia (and the apostle-status they hold) are firmly in the manuscript record.

Evidence tier: N/A

Marcion: uncertain (P46 reads Ἰουλιαν (Julia, feminine); Vaticanus reads Ἰουνιαν (accusative — feminine Junia or masculine Junias, ambiguous); Origen Comm. Rom. 10.21 (Latin via Rufinus reads Junias, masculine; reports puzzlement at ‘fellow-captives’ having no Roman anchor))

ATT 16:8 **Greet Amplias, my beloved in the Lord.**

Evidence tier: N/A

Marcion: uncertain

ATT 16:9 **Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.**

Evidence tier: N/A

Marcion: uncertain

ATT 16:10 **Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.**

Evidence tier: N/A
Marcion: uncertain

ATT 16:11 **Greet Herodion, my kinsman. Greet them of the household of Narcissus, who are in the Lord.**

Evidence tier: N/A
Marcion: uncertain

ATT 16:12 **Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved, who labored much in the Lord.**

Evidence tier: N/A
Marcion: uncertain

ATT 16:13 **Greet Rufus, the chosen in the Lord, and his mother and mine.**

Evidence tier: N/A
Marcion: uncertain

ATT 16:14 **Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.**

Evidence tier: N/A
Marcion: uncertain

ATT 16:15 **Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.**

Evidence tier: N/A
Marcion: uncertain

ATT 16:16 **Greet one another with a holy kiss. The assemblies of Christ greet you.**

Evidence tier: N/A
Marcion: uncertain

SUS 16:17 **Now I beg you, brothers, look out for those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them.**

Confidence: 85% · CONFIRMED WS AC IU SR

Anchor of the 16:17-20 warning insertion. Stylistically and tonally distinct from the surrounding greetings: a sudden hortatory shift ('look out for those who are causing the divisions… and turn away from them') interrupts the greeting flow that resumes cleanly at 16:21. Multiple convergent signals support suspicion:

WS — 'doctrine which you learned' (διδαχὴν ἣν ἐμάθετε) is Pastoral Epistles register; authentic Paul uses παράδοσις/εὐαγγέλιον, not a received fixed 'doctrine.'

AC — the greeting flow (16:1-16) is coherent; with 16:17-20 removed, the closing at 16:21-23 follows naturally without the hortatory interruption.

IU — the passage functions as anti-heretical polemic, consistent with late first or early second century institutionalisation needs.

SR — Schmithals (Der Römerbrief als historisches Problem, 1975) independently identifies 16:17-20 as a later insertion against Judaising opponents in a different community; a second independent identification of the same block.

Counter-evidence: textually stable across all manuscript witnesses; no patristic record of variant readings or absence; Marcionite testimony silent (Romans 15-16 entirely absent from Marcion's text per Origen Comm. Rom. 10.43). No direct external attestation of absence is available.

Retained in reconstruction as SUS (suspicious but not removed). The convergent internal-evidence case satisfies the SUS threshold; direct manuscript or patristic evidence of absence would be required for REM.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: uncertain

SUS **16:18** **For those who are such don't serve our Lord, Jesus Christ, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent.**

Confidence: 45% · POSSIBLE SR

SR — Part of the 16:17-20 warning insertion block. See note on 16:17. Those who 'serve their own belly' and use 'smooth and flattering speech' is classical anti-heretic polemic vocabulary, uncharacteristic of Paul's usual register when naming opponents.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: uncertain

SUS **16:19** **For your obedience has become known to all. I rejoice therefore over you. But I desire to have you wise in that which is good, but innocent in that which is evil.**

Confidence: 45% · POSSIBLE SR

SR — Part of the 16:17-20 insertion block. See note on 16:17. The report of the community's 'obedience becoming known to all' sits awkwardly in a greetings chapter; it reads as a compliment designed to reinforce the authority of the preceding warning.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: uncertain

SUS **16:20** **And the God of peace will quickly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.**

Confidence: 45% · POSSIBLE SR

SR — "The God of peace will crush Satan" — violent language from the God of peace. The crushing echoes Genesis 3:15 but Paul places it under "the God of peace," not the God of wrath. Satan's defeat is the completion of peace, not an act of retribution. Part of the 16:17-20 insertion block (see note on 16:17); 16:20b ('The grace of our Lord Jesus Christ be with you') is the standard Pauline grace formula and may have been a liturgical addition to close the inserted unit at its position before 16:21.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: uncertain

ATT 16:21 **Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives.**

Evidence tier: N/A

Marcion: uncertain

ATT 16:22 **I, Tertius, who write the letter, greet you in the Lord.**

The only verse in the New Testament where the amanuensis speaks in his own first-person voice. Tertius — the scribe to whom Paul dictated Romans — inserts his own greeting into the apostolic letter:

ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ

'I greet you, I Tertius, the one who wrote the letter, in the Lord.'

The verb of greeting (ἀσπάζομαι) is in the first person singular and belongs to a different speaker than the surrounding verses. 16:21 and 16:23 are Paul's voice ('Timothy my fellow worker greets you…'; 'Gaius my host greets you…'). 16:22 alone is Tertius's voice.

Manuscript stability: P46 (200 CE) reads ασπαζομ[αι] εγω ο τερτιος ο γραψας την [επιστολην] εν κω; Vaticanus reads ασπαζομαι υμας εγω τερτιος ο γραψας την επιστολην εν κω. Both have the core (Tertius naming himself as the writer) firmly. The verse is not a textual variant. It is part of the document's original constitution.

Patristic notice: Origen (Comm. Rom. 10.40.1) recognised this as unusual and wrote a defensive paragraph: 'As one who is regarded as worthy to write down the Epistle to the Romans as Paul dictates, he inserts his own name as well into it, NOT THAT HE GAVE IN TO TEMERITY OR BOASTING but because he was knowing not only that he had offered a service as a writer, but that he had written in the Lord… On that account also it was worthy that he should insert a mention of his own name into the apostolic epistle.' Origen is anticipating an objection — that a scribe inserting his own name into an apostolic letter is presumption — and constructs a theological defence ('written in the Lord') to make the act admissible. The defence is evidence that the awkwardness was felt across the early tradition.

Textual implication: the scribal voice is part of the foundational layer, not a later editorial addition. Even in the original moment of composition, the text contains first-person material from a hand other than Paul's. The boundary between 'apostolic word' and 'scribal word' was never absolute. Paul used amanuenses for other letters too (1 Cor 16:21, Gal 6:11, Col 4:18, 2 Thess 3:17, Phlm 19 all imply Paul signed in his own hand only at the close), but Romans is the only letter where the scribe identifies himself by name and adds his own

greeting. Whether this is because Tertius was unusually privileged, or because he composed parts of the greeting list (16:1-23) himself from instructions given by Paul, cannot be settled from the text alone. Either reading reinforces the same point: the Pauline letters are collaborative artefacts, not stenographic transcripts of apostolic speech.

Evidence tier: N/A

Marcion: inferred-present (P46 (extant, ασπαζομ[αι] εγω ο τερτιος ο γραψας την [επιστολην] εν κω); Vaticanus (extant, ασπαζομαι υμας εγω τερτιος ο γραψας την επιστολην εν κω); Origen Comm. Rom. 10.40.1 (defensive justification of scribal self-insertion))

ATT 16:23 **Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother.**

Evidence tier: N/A

Marcion: uncertain

REM 16:24 **The grace of our Lord Jesus Christ be with you all! Amen.**

Confidence: 83% · CONFIRMED WS TC PI

TC — Absent from the three earliest major Greek witnesses: P46 (places doxology after 15:33, no 16:24), Vaticanus (16:23 ⟶ 16:25 directly), and Sinaiticus (grace-benediction at 16:20 only; NA28 apparatus). No scholar of standing defends the verse as Pauline. Walker (Interpolations in the Pauline Letters, p.193) and Gamble (Textual History of Romans, pp.123–132) treat it as a secondary harmonising addition.

PI — Patristic independence: Origen's Commentary on Romans (Bks 6–10) skips 16:24 entirely — verse-citation index records 16:23a (10.41.1), 16:23b (10.42.1), 16:25–27 (10.43.1) with no entry for 16:24. Confirms Origen's 3rd-century text of Romans lacked the verse.

WS — 16:24 is a near-verbatim duplicate of 16:20b ('the grace of our Lord Jesus Christ be with you'), inserted by later scribes to provide a 'proper' letter closing before the floating doxology (16:25–27) was appended at the canonical position.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: absent (P46 (absent); Vaticanus (absent); Sinaiticus (absent per NA28 apparatus); Origen Comm. Rom. (no commentary, jumps 16:23b ⟶ 16:25-27, see verse-citation index 10.41.1 / 10.42.1 / 10.43.1); Walker Interpolations p.193; Gamble Textual History pp.123-32)

REM 16:25 **Now to him who is able to establish you according to my Good News and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret through long ages,**

Confidence: 96% · CONFIRMED MA WS TC PI IU

MA-ind.: 85% · CONFIRMED PI WS TC IU

MA — Inferred/block Marcionite absence: Harnack and BeDuhn treat the floating doxology (Rom 16:25-27) as absent from Marcion's Romans; the doxology is also positionally unstable in the manuscript tradition. The row is marked as in-

ferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

WS — Walker (2001) stylometric analysis. Walker (Chapter 9) personally argues Romans 16:25-27 is a non-Pauline interpolation. The vocabulary is anomalous: "mystery kept secret for long ages but now disclosed" (χρόνοις αιωνίοις), "prophetic writings" (γραφων προφητικων), and "by the command of the eternal God" (kat' epitagēn tou aiōniou theou) do not appear elsewhere in the authenticated Pauline letters. Elliott's detailed word-by-word analysis confirms three phrases as "brand the doxology as non-Pauline."

TC — Temporal Correlation fires: the doxology appears to emerge into textual prominence precisely when proto-orthodox editors were standardizing the Pauline corpus against Marcionite challenges. Origen writes 100 years after Marcion, during the period of anti-Marcionite editorial consolidation. Earlier fathers (Irenaeus 180 CE, writing extensively against Marcion) do not cite this doxology when arguing for Creator-God continuity with the gospel — a striking silence given the passage's explicit references to 'prophetic writings' and the 'eternal God.' The pattern matches other TC-positive interpolations: absent or unstable in early strata, stabilizing after proto-orthodox consolidation begins.

PI — Positional Instability

Positional instability signal (from Chapter 1 proven cases): this doxology appears after chapter 14 in some manuscripts, after chapter 15 in others, and after chapter 16 in others. A passage with three competing positions in the manuscript tradition is behaving exactly like John 7:53-8:11 (confirmed interpolation) — a passage still looking for where it belongs.

IU — Interpolation Utility The doxology performs multiple Catholicising functions: (1) validates 'prophetic writings' (OT) as revelatory medium, directly countering Marcionite rejection of Jewish scripture; (2) presents the gospel as mystery 'now disclosed' through these writings, implying covenant continuity; (3) designates God as 'only wise God' and 'eternal,' attributes Marcion's unknown Father does NOT share with the Creator; (4) connects Pauline gospel directly to prophetic tradition. Every theological move serves anti-Marcionite apologetics. If this passage existed in Marcion's text, proto-orthodox fathers would have wielded it relentlessly — yet Irenaeus and Tertullian do not cite it in their extensive Romans-based arguments against Marcion.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Harnack and BeDuhn treat the floating doxology (Rom 16:25-27) as absent from Marcion's Romans; the doxology is also positionally unstable in the manuscript tradition.)

REM 16:26 **but now is revealed, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known for obedience of faith to all the nations;**

Confidence: 96% · CONFIRMED AC PI

AC — Argument Completion

Part of 16:25-27 floating doxology block. See note on 16:25.

PI — Positional Instability

Shares the evidence base described under AC.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (floating doxology; treated with Rom 16:25-27)

REM 16:27 **to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.**

Confidence: 96% · CONFIRMED AC PI

AC — Argument Completion

Part of 16:25-27 floating doxology block. See note on 16:25.

PI — Positional Instability

Shares the evidence base described under AC.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (floating doxology; treated with Rom 16:25-27)

1 Corinthians

Written circa 53–54 CE. Paul's most practically engaged letter — addressing faction, ethics, community worship, and resurrection. The most interpolated authentic letter after Romans. Each community crisis provided an entry point for later editors. The authentic core beneath the interpolations is the sustained argument about what the community actually is.

Signal Key

MA	Marcionite absence — direct or block-inherited (weight 0.75)	**MA†**	qualified Marcionite absence — indirect or contested (weight 0.65)
IA	internal anachronism / independent attestation (weight 0.9)	**SR**	structural rupture — coherence broken by passage
WS	Walker (2001) vocabulary and linguistic identification	**AC**	argument completes without passage
HS	hostile silence — fathers argue past passage without quoting	**HW**	hostile awkward defence — argument weakened by passage
TC	temporal correlation — anachronistic content	**PI**	positional instability — floating in manuscript tradition
IU	institutional utility — passage benefits later institution (weight 0.1)	**DSB**	directional signature, block-confirming — second-pass audit confirms a first-pass block anomaly (weight 0.4)

CHAPTER 1

ATT 1:1 **Paul, called to be an apostle of Jesus Christ through the will of God, and our brother Sosthenes,**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 1:2 **to the assembly of God which is at Corinth; those who are sanctified in Christ Jesus, called to be saints, with all who call on the name of our Lord Jesus Christ in every place, both theirs and ours:**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.2)

ATT 1:3 **Grace to you and peace from God our Father and the Lord Jesus Christ.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 1:4 **I always thank my God concerning you, for the grace of God which was given you in Christ Jesus;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.4-16)

ATT 1:5 **that in everything you were enriched in him, in all speech and all knowledge;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.4-16)

ATT 1:6 **even as the testimony of Christ was confirmed in you:**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.4-16)

ATT 1:7 **so that you come behind in no gift; waiting for the revelation of our Lord Jesus Christ;**

> **Evidence tier:** N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.4-16)

ATT 1:8 **who will also confirm you until the end, blameless in the day of our Lord Jesus Christ.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.4-16)

ATT 1:9 **God is faithful, through whom you were called into the fellowship of his Son, Jesus Christ, our Lord.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.4-16)

ATT 1:10 **Now I beg you, brothers, through the name of our Lord, Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfected together in the same mind and in the same judgment.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.4-16)

ATT 1:11 **For it has been reported to me concerning you, my brothers, by those who are from Chloe's household, that there are contentions among you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.4-16)

ATT 1:12 **Now I mean this, that each one of you says, "I follow Paul," "I follow Apollos," "I follow Cephas," and, "I follow Christ."**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.4-16)

ATT 1:13 **Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.4-16)

ATT 1:14 **I thank God that I baptized none of you, except Crispus and Gaius,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.4-16)

ATT 1:15 **so that no one should say that I had baptized you into my own name.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.4-16)

ATT 1:16 **(I also baptized the household of Stephanas; besides them, I don't know whether I baptized any other.)**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.4-16)

ATT 1:17 **For Christ sent me not to baptize, but to preach the Good News—not in wisdom of words, so that the cross of Christ wouldn't be made void.**

Evidence tier: N/A

Marcion: uncertain

ATT 1:18 **For the word of the cross is foolishness to those who are dying, but to us who are saved it is the power of God.**

"The word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" — the thesis of 1 Corinthians.

Evidence tier: N/A

Marcion: uncertain

ATT 1:19 **For it is written, "I will destroy the wisdom of the wise, I will bring the discernment of the discerning to nothing."**

Evidence tier: N/A

Marcion: uncertain

ATT 1:20 **Where is the wise? Where is the scribe? Where is the lawyer of this world? Hasn't God made foolish the wisdom of this world?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.20)

ATT 1:21 **For seeing that in the wisdom of God, the world through its wisdom didn't know God, it was God's good pleasure through the foolishness of the preaching to save those who believe.**

Evidence tier: N/A

Marcion: uncertain

ATT 1:22 **For Jews ask for signs, Greeks seek after wisdom,**

Evidence tier: N/A
Marcion: uncertain

ATT 1:23 **but we preach Christ crucified; a stumbling block to Jews, and foolishness to Greeks,**

"We preach Christ crucified — a stumbling block to Jews and foolishness to Greeks." Paul embraces the scandal. No attempt to domesticate the cross.

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.23-24)

ATT 1:24 **but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.23-24)

ATT 1:25 **Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.**

Evidence tier: N/A
Marcion: uncertain

ATT 1:26 **For you see your calling, brothers, that not many are wise according to the flesh, not many mighty, and not many noble;**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 1.26)

ATT 1:27 **but God chose the foolish things of the world that he might put to shame those who are wise. God chose the weak things of the world, that he might put to shame the things that are strong;**

Evidence tier: N/A
Marcion: uncertain

ATT 1:28 **and God chose the lowly things of the world, and the things that are despised, and the things that are not, that he might bring to nothing the things that are:**

Evidence tier: N/A
Marcion: uncertain

ATT 1:29 **that no flesh should boast before God.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 1:30 **Because of him, you are in Christ Jesus, who was made to us wisdom from God, and righteousness and sanctification, and redemption:**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 1:31 **that, according as it is written, "He who boasts, let him boast in the Lord."**

> **Evidence tier:** N/A
> **Marcion:** uncertain

CHAPTER 2

ATT 2:1 **When I came to you, brothers, I didn't come with excellence of speech or of wisdom, proclaiming to you the testimony of God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 2.1-5)

ATT 2:2 **For I determined not to know anything among you, except Jesus Christ, and him crucified.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 2.1-5)

ATT 2:3 **I was with you in weakness, in fear, and in much trembling.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 2.1-5)

ATT 2:4 **My speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 2.1-5)

ATT 2:5 **that your faith wouldn't stand in the wisdom of men, but in the power of God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 2.1-5)

ATT 2:6 **We speak wisdom, however, among those who are full grown; yet a wisdom not of this world, nor of the rulers of this world, who are coming to nothing.**

"We speak wisdom among the mature, yet a wisdom not of this age, nor of the rulers of this age, who are coming to nothing" — the "rulers of this age" (ἀρχόντων τοῦ αἰῶνος) are often read as cosmic powers, not earthly rulers.

Evidence tier: N/A

Marcion: uncertain

ATT 2:7 **But we speak God's wisdom in a mystery, the wisdom that has been hidden, which God foreordained before the worlds for our glory,**

> "God's wisdom in a mystery, the hidden wisdom" — σοφίαν θεοῦ ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην. Central to the "Hidden Father" thesis: God's wisdom was concealed from the cosmic rulers.
>
> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 2:8 **which none of the rulers of this world has known. For had they known it, they wouldn't have crucified the Lord of glory.**

> "Which none of the rulers of this age has known. For had they known it, they would not have crucified the Lord of glory" — if the "rulers" are cosmic powers, the crucifixion was a cosmic deception.
>
> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 2:9 **But as it is written, "Things which an eye didn't see, and an ear didn't hear, which didn't enter into the heart of man, these God has prepared for those who love him."**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 2.9-15)

ATT 2:10 **But to us, God revealed them through the Spirit. For the Spirit searches all things, yes, the deep things of God.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 2.9-15)

ATT 2:11 **For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of God, except God's Spirit.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 2.9-15)

ATT 2:12 **But we received, not the spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us by God.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 2.9-15)

ATT 2:13 **Which things also we speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual things.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 2.9-15)

ATT 2:14 **Now the natural man doesn't receive the things of God's Spirit, for they are foolishness to him, and he can't know them, because they are spiritually discerned.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 2.9-15)

ATT 2:15 **But he who is spiritual discerns all things, and he himself is judged by no one.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 2.9-15)

ATT 2:16 **"For who has known the mind of the Lord, that he should instruct him?" But we have Christ's mind.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

CHAPTER 3

ATT 3:1 **Brothers, I couldn't speak to you as to spiritual, but as to fleshly, as to babies in Christ.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 3.1-9)

ATT 3:2 **I fed you with milk, not with meat; for you weren't yet ready. Indeed, not even now are you ready,**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 3.1-9)

ATT 3:3 **for you are still fleshly. For insofar as there is jealousy, strife, and factions among you, aren't you fleshly, and don't you walk in the ways of men?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 3.1-9)

ATT 3:4 **For when one says, "I follow Paul," and another, "I follow Apollos," aren't you fleshly?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 3.1-9)

ATT 3:5 **Who then is Apollos, and who is Paul, but servants through whom you believed; and each as the Lord gave to him?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 3.1-9)

ATT 3:6 **I planted. Apollos watered. But God gave the increase.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 3.1-9)

ATT 3:7 **So then neither he who plants is anything, nor he who waters, but God who gives the increase.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 3.1-9)

ATT 3:8 **Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 3.1-9)

ATT 3:9 **For we are God's fellow workers. You are God's farming, God's building.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 3.1-9)

ATT 3:10 **According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another builds on it. But let each man be careful how he builds on it.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:11 **For no one can lay any other foundation than that which has been laid, which is Jesus Christ.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:12 **But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble;**

Evidence tier: N/A
Marcion: uncertain

ATT 3:13 **each man's work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man's work is.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:14 **If any man's work remains which he built on it, he will receive a reward.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:15 **If any man's work is burned, he will suffer loss, but he himself will be saved, but as through fire.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 3:16 **Don't you know that you are a temple of God, and that God's Spirit lives in you?**

> "Don't you know that you are a temple of God?" — the community as sacred space. No physical temple required.
> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 3:17 **If anyone destroys God's temple, God will destroy him; for God's temple is holy, which you are.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 3:18 **Let no one deceive himself. If anyone thinks that he is wise among you in this world, let him become a fool, that he may become wise.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 3:19 **For the wisdom of this world is foolishness with God. For it is written, "He has taken the wise in their craftiness."**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 3:20 **And again, "The Lord knows the reasoning of the wise, that it is worthless."**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 3:21 **Therefore let no one boast in men. For all things are yours,**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 3:22 **whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All are yours,**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 3:23 **and you are Christ's, and Christ is God's.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

CHAPTER 4

ATT 4:1 **So let a man think of us as Christ's servants, and stewards of God's mysteries.**

4:1-21: Paul's apostolic ministry. Authentic.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.1-4)

ATT 4:2 **Here, moreover, it is required of stewards, that they be found faithful.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.1-4)

ATT 4:3 **But with me it is a very small thing that I should be judged by you, or by man's judgment. Yes, I don't judge my own self.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.1-4)

ATT 4:4 **For I know nothing against myself. Yet I am not justified by this, but he who judges me is the Lord.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.1-4)

ATT 4:5 **Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness, and reveal the counsels of the hearts. Then each man will get his praise from God.**

Evidence tier: N/A

Marcion: uncertain

ATT 4:6 **Now these things, brothers, I have in a figure transferred to myself and Apollos for your sakes, that in us you might learn not to think beyond the things which are written, that none of you be puffed up against one another.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.6-9)

ATT 4:7 **For who makes you different? And what do you have that you didn't receive? But if you did receive it, why do you boast as if you had not received it?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.6-9)

ATT 4:8 **You are already filled. You have already become rich. You have come to reign without us. Yes, and I wish that you did reign, that we also might reign with you.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.6-9)

ATT 4:9 **For, I think that God has displayed us, the apostles, last of all, like men sentenced to death. For we are made a spectacle to the world, both to angels and men.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.6-9)

ATT 4:10 **We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You have honor, but we have dishonor.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.10-15)

ATT 4:11 **Even to this present hour we hunger, thirst, are naked, are beaten, and have no certain dwelling place.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.10-15)

ATT 4:12 **We toil, working with our own hands. When people curse us, we bless. Being persecuted, we endure.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.10-15)

ATT 4:13 **Being defamed, we entreat. We are made as the filth of the world, the dirt wiped off by all, even until now.**

> **Evidence tier:** N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.10-15)

ATT 4:14 **I don't write these things to shame you, but to admonish you as my beloved children.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.10-15)

ATT 4:15 **For though you have ten thousand tutors in Christ, you don't have many fathers. For in Christ Jesus, I became your father through the Good News.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.10-15)

ATT 4:16 **I beg you therefore, be imitators of me.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.16-21)

ATT 4:17 **Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every assembly.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.16-21)

ATT 4:18 **Now some are puffed up, as though I were not coming to you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.16-21)

ATT 4:19 **But I will come to you shortly, if the Lord is willing. And I will know, not the word of those who are puffed up, but the power.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.16-21)

ATT 4:20 **For God's Kingdom is not in word, but in power.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.16-21)

ATT 4:21 **What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 4.16-21)

CHAPTER 5

ATT 5:1 **It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles, that one has his father's wife.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 5:2 **You are puffed up, and didn't rather mourn, that he who had done this deed might be removed from among you.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 5.2)

ATT 5:3 **For I most certainly, as being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 5:4 **In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus Christ,**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 5:5 **are to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 5:6 **Your boasting is not good. Don't you know that a little yeast leavens the whole lump?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 5.6)

ATT 5:7 **Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place.**

> **Evidence tier:** N/A

Marcion: uncertain

ATT 5:8 **Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 5.8-13)

ATT 5:9 **I wrote to you in my letter to have no company with sexual sinners;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 5.8-13)

ATT 5:10 **yet not at all meaning with the sexual sinners of this world, or with the covetous and extortionists, or with idolaters; for then you would have to leave the world.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 5.8-13)

ATT 5:11 **But as it is, I wrote to you not to associate with anyone who is called a brother who is a sexual sinner, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortionist. Don't even eat with such a person.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 5.8-13)

ATT 5:12 **For what do I have to do with also judging those who are outside? Don't you judge those who are within?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 5.8-13)

ATT 5:13 **But those who are outside, God judges. "Put away the wicked man from among yourselves."**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 5.8-13)

CHAPTER 6

ATT 6:1 **Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 6.1-12)

ATT 6:2 **Don't you know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters?**

6:1-11: Lawsuits and community ethics. Authentic.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 6.1-12)

ATT 6:3 **Don't you know that we will judge angels? How much more, things that pertain to this life?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 6.1-12)

ATT 6:4 **If then, you have to judge things pertaining to this life, do you set them to judge who are of no account in the assembly?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 6.1-12)

ATT 6:5 **I say this to move you to shame. Isn't there even one wise man among you who would be able to decide between his brothers?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 6.1-12)

ATT 6:6 **But brother goes to law with brother, and that before unbelievers!**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 6.1-12)

ATT 6:7 **Therefore it is already altogether a defect in you, that you have lawsuits one with another. Why not rather be wronged? Why not rather be defrauded?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 6.1-12)

ATT 6:8 **No, but you yourselves do wrong, and defraud, and that against your brothers.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 6.1-12)

ATT 6:9 **Or don't you know that the unrighteous will not inherit God's Kingdom? Don't be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals,**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 6.1-12)

ATT 6:10 **nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortionists, will inherit God's Kingdom.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 6.1-12)

ATT 6:11 **Such were some of you, but you were washed. But you were sanctified. But you were justified in the name of the Lord Jesus, and in the Spirit of our God.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 6.1-12)

ATT 6:12 **"All things are lawful for me," but not all things are expedient. "All things are lawful for me," but I will not be brought under the power of anything.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 6.1-12)

ATT 6:13 **"Foods for the belly, and the belly for foods," but God will bring to nothing both it and them. But the body is not for sexual immorality, but for the Lord; and the Lord for the body.**

Evidence tier: N/A
Marcion: uncertain

ATT 6:14 **Now God raised up the Lord, and will also raise us up by his power.**

Evidence tier: N/A
Marcion: uncertain

ATT 6:15 **Don't you know that your bodies are members of Christ? Shall I then take the members of Christ, and make them members of a prostitute? May it never be!**

Evidence tier: N/A
Marcion: uncertain

ATT 6:16 **Or don't you know that he who is joined to a prostitute is one body? For, "The two", he says, "will become one flesh."**

Directly attested as PRESENT in Marcion (Epiphanius, Scholion 14; Adamantius 5.23 per BeDuhn). The Genesis quotation was already in the Marcionite text, so the earlier structural-removal case is not sufficient to exclude the verse.
Evidence tier: N/A
Marcion: attested present (Epiphanius, Scholion 14; Adamantius 5.23. BeDuhn (2013): '1 Cor 6.16 Epiphanius, Scholion 14; Adam* 5.23.')

ATT 6:17 **But he who is joined to the Lord is one spirit.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 6.17)

ATT 6:18 **Flee sexual immorality! "Every sin that a man does is outside the body," but he who commits sexual immorality sins against his own body.**

Evidence tier: N/A
Marcion: uncertain

ATT 6:19 **Or don't you know that your body is a temple of the Holy Spirit who is in you, whom you have from God? You are not your own,**

"Your body is a temple of the Holy Spirit" — shifts from communal (3:16) to individual. The body itself is sacred.
Evidence tier: N/A
Marcion: uncertain

ATT 6:20 **for you were bought with a price. Therefore glorify God in your body and in your spirit, which are God's.**

Evidence tier: N/A

Marcion: uncertain

CHAPTER 7

ATT 7:1 **Now concerning the things about which you wrote to me: it is good for a man not to touch a woman.**

Chs. 7-14: Paul responds to specific Corinthian questions ("Now concerning the things about which you wrote"). Each section begins with περὶ δέ.

Evidence tier: N/A

Marcion: uncertain

ATT 7:2 **But, because of sexual immoralities, let each man have his own wife, and let each woman have her own husband.**

7:1-40: Marriage, celibacy, slavery, calling. Authentic throughout. The key verse is 7:29-31: the appointed time has grown short; those who deal with the world as though they had no dealings with it.

Evidence tier: N/A

Marcion: uncertain

ATT 7:3 **Let the husband give his wife the affection owed her, and likewise also the wife her husband.**

Evidence tier: N/A

Marcion: uncertain

ATT 7:4 **The wife doesn't have authority over her own body, but the husband. Likewise also the husband doesn't have authority over his own body, but the wife.**

Evidence tier: N/A

Marcion: uncertain

ATT 7:5 **Don't deprive one another, unless it is by consent for a season, that you may give yourselves to fasting and prayer, and may be together again, that Satan doesn't tempt you because of your lack of self-control.**

Evidence tier: N/A

Marcion: uncertain

ATT 7:6 **But this I say by way of concession, not of commandment.**

Evidence tier: N/A

Marcion: uncertain

ATT 7:7 **Yet I wish that all men were like me. However each man has his own gift from God, one of this kind, and another of that kind.**

Evidence tier: N/A
Marcion: uncertain

ATT 7:8 **But I say to the unmarried and to widows, it is good for them if they remain even as I am.**

Evidence tier: N/A
Marcion: uncertain

ATT 7:9 **But if they don't have self-control, let them marry. For it's better to marry than to burn.**

Evidence tier: N/A
Marcion: uncertain

ATT 7:10 **But to the married I command—not I, but the Lord—that the wife not leave her husband**

"Not I, but the Lord" — Paul distinguishes between his own apostolic authority and a saying of the Lord. One of the rare moments Paul cites Jesus directly.
Evidence tier: N/A
Marcion: uncertain

ATT 7:11 **(but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave his wife.**

Evidence tier: N/A
Marcion: uncertain

ATT 7:12 **But to the rest I—not the Lord—say, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her.**

"But to the rest I — not the Lord — say" — Paul explicitly distinguishes his own judgment from dominical command. This epistemic honesty is a hallmark of authenticity.
Evidence tier: N/A
Marcion: uncertain

ATT 7:13 **The woman who has an unbelieving husband, and he is content to live with her, let her not leave her husband.**

Evidence tier: N/A
Marcion: uncertain

ATT 7:14 **For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband. Otherwise your children would be unclean, but now they are holy.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 7:15 **Yet if the unbeliever departs, let there be separation. The brother or the sister is not under bondage in such cases, but God has called us in peace.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 7:16 **For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 7:17 **Only, as the Lord has distributed to each man, as God has called each, so let him walk. So I command in all the assemblies.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 7:18 **Was anyone called having been circumcised? Let him not become uncircumcised. Has anyone been called in uncircumcision? Let him not be circumcised.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 7:19 **Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 7:20 **Let each man stay in that calling in which he was called.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 7:21 **Were you called being a bondservant? Don't let that bother you, but if you get an opportunity to become free, use it.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 7:22 **For he who was called in the Lord being a bondservant is the Lord's free man. Likewise he who was called being free is Christ's bondservant.**

Evidence tier: N/A
Marcion: uncertain

ATT 7:23 **You were bought with a price. Don't become bondservants of men.**

Evidence tier: N/A
Marcion: uncertain

ATT 7:24 **Brothers, let each man, in whatever condition he was called, stay in that condition with God.**

Evidence tier: N/A
Marcion: uncertain

ATT 7:25 **Now concerning virgins, I have no commandment from the Lord, but I give my judgment as one who has obtained mercy from the Lord to be trustworthy.**

"Now concerning virgins, I have no commandment from the Lord, but I give my judgment" — another instance of Paul's radical honesty about the limits of his authority.
Evidence tier: N/A
Marcion: uncertain

ATT 7:26 **Therefore I think that because of the distress that is on us, that it's good for a man to remain as he is.**

Evidence tier: N/A
Marcion: uncertain

ATT 7:27 **Are you bound to a wife? Don't seek to be freed. Are you free from a wife? Don't seek a wife.**

Evidence tier: N/A
Marcion: uncertain

ATT 7:28 **But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet such will have oppression in the flesh, and I want to spare you.**

Evidence tier: N/A
Marcion: uncertain

ATT 7:29 **But I say this, brothers: the time is short, that from now on, both those who have wives may be as though they had none;**

7:29-31 note: The most Marcionite passage in 1 Corinthians. The world's structure — marriage, mourning, joy, commerce — is treated as a domain to be held lightly because it belongs to the passing age of the Demiurge. The authentic Paul at his most detached from the created order.

Evidence tier: N/A

Marcion: uncertain

ATT 7:30 **and those who weep, as though they didn't weep; and those who rejoice, as though they didn't rejoice; and those who buy, as though they didn't possess;**

Evidence tier: N/A

Marcion: uncertain

ATT 7:31 **and those who use the world, as not using it to the fullest. For the mode of this world passes away.**

Evidence tier: N/A

Marcion: uncertain

ATT 7:32 **But I desire to have you to be free from cares. He who is unmarried is concerned for the things of the Lord, how he may please the Lord;**

Evidence tier: N/A

Marcion: uncertain

ATT 7:33 **but he who is married is concerned about the things of the world, how he may please his wife.**

Evidence tier: N/A

Marcion: uncertain

ATT 7:34 **There is also a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world—how she may please her husband.**

Evidence tier: N/A

Marcion: uncertain

ATT 7:35 **This I say for your own profit; not that I may ensnare you, but for that which is appropriate, and that you may attend to the Lord without distraction.**

Evidence tier: N/A

Marcion: uncertain

ATT 7:36 **But if any man thinks that he is behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He doesn't sin. Let them marry.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 7:37 **But he who stands steadfast in his heart, having no urgency, but has power over his own will, and has determined in his own heart to keep his own virgin, does well.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 7:38 **So then both he who gives his own virgin in marriage does well, and he who doesn't give her in marriage does better.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 7:39 **A wife is bound by law for as long as her husband lives; but if the husband is dead, she is free to be married to whomever she desires, only in the Lord.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 7:40 **But she is happier if she stays as she is, in my judgment, and I think that I also have God's Spirit.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 7.40-8.3)

CHAPTER 8

ATT 8:1 **Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up.**

"Knowledge puffs up, but love builds up" — the governing principle for the entire idol-food discussion (chs. 8-10).

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 7.40-8.3)

ATT 8:2 **But if anyone thinks that he knows anything, he doesn't yet know as he ought to know.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 7.40-8.3)

ATT 8:3 **But if anyone loves God, the same is known by him.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 7.40-8.3)

ATT 8:4 **Therefore concerning the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no other God but one.**

Evidence tier: N/A

Marcion: uncertain

ATT 8:5 **For though there are things that are called "gods", whether in the heavens or on earth; as there are many "gods" and many "lords";**

Evidence tier: N/A

Marcion: uncertain

ATT 8:6 **yet to us there is one God, the Father, of whom are all things, and we for him; and one Lord, Jesus Christ, through whom are all things, and we live through him.**

Evidence tier: N/A

Marcion: uncertain

ATT 8:7 **However, that knowledge isn't in all men. But some, with consciousness of the idol until now, eat as of a thing sacrificed to an idol, and their conscience, being weak, is defiled.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 8.7-12)

ATT 8:8 **But food will not commend us to God. For neither, if we don't eat, are we the worse; nor, if we eat, are we the better.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 8.7-12)

ATT 8:9 **But be careful that by no means does this liberty of yours become a stumbling block to the weak.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 8.7-12)

ATT 8:10 **For if a man sees you who have knowledge sitting in an idol's temple, won't his conscience, if he is weak, be emboldened to eat things sacrificed to idols?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 8.7-12)

ATT 8:11 **And through your knowledge, he who is weak perishes, the brother for whose sake Christ died.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 8.7-12)

ATT 8:12 **Thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against Christ.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 8.7-12)

ATT 8:13 **Therefore if food causes my brother to stumble, I will eat no meat forever more, that I don't cause my brother to stumble.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

CHAPTER 9

ATT 9:1 **Am I not free? Am I not an apostle? Haven't I seen Jesus Christ, our Lord? Aren't you my work in the Lord?**

9:1-27: Paul defends his apostleship and practice. Authentic. Key: 9:19-23 — being all things to all people, under the law to those under the law, outside the law to those outside the law. Significant for Marcionite reading: Paul operates strategically within different frameworks without belonging to any.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.1-6)

ATT 9:2 **If to others I am not an apostle, yet at least I am to you; for you are the seal of my apostleship in the Lord.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.1-6)

ATT 9:3 **My defense to those who examine me is this.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.1-6)

ATT 9:4 **Have we no right to eat and to drink?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.1-6)

ATT 9:5 **Have we no right to take along a wife who is a believer, even as the rest of the apostles, and the brothers of the Lord, and Cephas?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.1-6)

ATT 9:6 **Or have only Barnabas and I no right to not work?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.1-6)

ATT 9:7 **What soldier ever serves at his own expense? Who plants a vineyard, and doesn't eat of its fruit? Or who feeds a flock, and doesn't drink from the flock's milk?**

Evidence tier: N/A
Marcion: uncertain

ATT 9:8 **Do I speak these things according to the ways of men? Or doesn't the law also say the same thing?**

Evidence tier: N/A
Marcion: uncertain

ATT 9:9 **For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it for the oxen that God cares,**

"For it is written in the law of Moses, 'You shall not muzzle an ox while it treads out the grain.'" OT citation apparatus: Paul applies Mosaic law as a positive principle governing Christian ministerial practice. The "it is written" frame imports Moses as authority for Christian ethics. Harnack [adversary of Marcion] records that the "it is written" frame was systematically removed as an insertion mechanism. Here the frame is doing the opposite of anti-law Paul — making law the warrant for grace-community practice. Borderline ATT — the argument is about worker pay, not covenant theology. Note added for the OT citation apparatus mechanism.

Evidence tier: N/A
Marcion: uncertain

ATT 9:10 **or does he say it assuredly for our sake? Yes, it was written for our sake, because he who plows ought to plow in hope, and he who threshes in hope should partake of his hope.**

Evidence tier: N/A
Marcion: uncertain

ATT 9:11 **If we sowed to you spiritual things, is it a great thing if we reap your fleshly things?**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.11-13)

ATT 9:12 **If others partake of this right over you, don't we yet more? Nevertheless we did not use this right, but we bear all things, that we may cause no hindrance to the Good News of Christ.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.11-13)

ATT 9:13 **Don't you know that those who serve around sacred things eat from the things of the temple, and those who wait on the altar have their portion with the altar?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.11-13)

ATT 9:14 **Even so the Lord ordained that those who proclaim the Good News should live from the Good News.**

> "The Lord ordained that those who proclaim the gospel should live from the gospel" — Paul cites a command of Jesus, then immediately declines to use it. Characteristic rhetorical strategy.
> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 9:15 **But I have used none of these things, and I don't write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting void.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 9:16 **For if I preach the Good News, I have nothing to boast about; for necessity is laid on me; but woe is to me, if I don't preach the Good News.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.16-17)

ATT 9:17 **For if I do this of my own will, I have a reward. But if not of my own will, I have a stewardship entrusted to me.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.16-17)

ATT 9:18 **What then is my reward? That, when I preach the Good News, I may present the Good News of Christ without charge, so as not to abuse my authority in the Good News.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 9:19 **For though I was free from all, I brought myself under bondage to all, that I might gain the more.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.19-27)

ATT 9:20 **To the Jews I became as a Jew, that I might gain Jews; to those who are under the law, as under the law, that I might gain those who are under the law;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.19-27)

ATT 9:21 **to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law.**

Paul's parenthetical clarifies he is not morally anarchic — "not outside the law of God" means not lawless in the sense of having no ethical orientation. "Under the law of Christ" = operating within grace, not the Mosaic system. The distinction is between the covenant law (abolished) and grace (operative).

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.19-27)

ATT 9:22 **To the weak I became as weak, that I might gain the weak. I have become all things to all men, that I may by all means save some.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.19-27)

ATT 9:23 **Now I do this for the sake of the Good News, that I may be a joint partaker of it.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.19-27)

ATT 9:24 **Don't you know that those who run in a race all run, but one receives the prize? Run like that, that you may win.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.19-27)

ATT 9:25 **Every man who strives in the games exercises self-control in all things. Now they do it to receive a corruptible crown, but we an incorruptible.**

Evidence tier: N/A

> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.19-27)

ATT 9:26 **I therefore run like that, not aimlessly. I fight like that, not beating the air,**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.19-27)

ATT 9:27 **but I beat my body and bring it into submission, lest by any means, after I have preached to others, I myself should be rejected.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 9.19-27)

CHAPTER 10

SUS 10:1 **Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea;**

Confidence: 70% · PROBABLE WS SR

External attestation — Marcion's Apostolikon attests the entire 10:1–11 block directly. Tertullian (Adv. Marc. 5.5.9) on 10:4c: 'Et petra erat Christus. Hoc etiam Marcion tenet.' Epiphanius Scholion 17 attests 10:1–7; Tertullian Adv. Marc. 5.7.13–14 attests 10:5–11; Adamantius Dialogue 2.18 attests 10:11 from Marcionite lips. BeDuhn p.272: Marcion apparently left the Moses/Israel review intact; p.280 rejects Cope's interpolation theory as unsupported by Apostolikon evidence.

WS — Walker (2001, final chapter) endorses Cope's proposal that 10:1–22 is a non-Pauline interpolation on internal grounds: distinctive Exodus typology, vocabulary outside adjacent authentic material, and tension with Paul's position elsewhere.

SR — Structural disruption: the block interrupts the flow of ch. 8 and 10:23–11:1 on idol food. The internal case remains live as a pre-Marcionite interpolation hypothesis, but the direct Marcionite attestation prevents removal from the reconstruction.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: direct (Epiphanius, Scholion 17: Marcion's text of 1 Cor 10:1-7 attested (Panarion 42.11.8).)

SUS 10:2 **and were all baptized into Moses in the cloud and in the sea;**

Confidence: 70% · PROBABLE AC

Confidence: inherited from block — see note on 10:1 AC

Part of 10:1-11 block. See note on 10:1.

AC — 1 Corinthians 10:2 functions as an internal step in the block anchored at 1 Corinthians 10:1: 'and were all baptized into Moses in the cloud and in the sea;' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: direct (Epiphanius, Scholion 17: Marcion's text of 1 Cor 10:1-7 attested (Panarion 42.11.8).)

SUS 10:3 **and all ate the same spiritual food;**

Confidence: 70% · PROBABLE AC

Confidence: inherited from block — see note on 10:1 AC

Part of 10:1-11 block. See note on 10:1.

AC — 1 Corinthians 10:3 functions as an internal step in the block anchored at 1 Corinthians 10:1: 'and all ate the same spiritual food;' supplies the block's

proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: direct (Epiphanius, Scholion 17: Marcion's text of 1 Cor 10:1-7 attested (Panarion 42.11.8).)

SUS 10:4 **and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was Christ.**

Confidence: 70% · PROBABLE AC

Confidence: inherited from block — see note on 10:1 AC

Part of 10:1-11 block. See note on 10:1.

AC — 1 Corinthians 10:4 functions as an internal step in the block anchored at 1 Corinthians 10:1: 'and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: direct (Tertullian, Adv. Marc. 5.5.9: 'Et petra erat Christus. Hoc etiam Marcion tenet.' ('And the rock was Christ. Even Marcion has kept that!') — verbatim quotation of 10:4c from Marcion's Apostolikon.)

SUS 10:5 **However with most of them, God was not well pleased, for they were overthrown in the wilderness.**

Confidence: 70% · PROBABLE AC

Confidence: inherited from block — see note on 10:1 AC

Part of 10:1-11 block. See note on 10:1.

AC — 1 Corinthians 10:5 functions as an internal step in the block anchored at 1 Corinthians 10:1: 'However with most of them, God was not well pleased, for they were overthrown in the wilderness.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: direct (Tertullian, Adv. Marc. 5.7.13, attests the wilderness judgment. Epiphanius, Scholion 17 attests the block but omits the 'scattered in the wilderness' clause.)

SUS 10:6 **Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.**

Confidence: 70% · PROBABLE AC

Confidence: inherited from block — see note on 10:1 AC

Part of 10:1-11 block. See note on 10:1.

AC — 1 Corinthians 10:6 functions as an internal step in the block anchored at 1 Corinthians 10:1: 'Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.' supplies the block's proof,

transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: direct (Tertullian, Adv. Marc. 5.7.13, attests the wilderness judgment. Epiphanius, Scholion 17 attests the block but omits the 'scattered in the wilderness' clause.)

SUS 10:7 **Don't be idolaters, as some of them were. As it is written, "The people sat down to eat and drink, and rose up to play."**

Confidence: 70% · PROBABLE AC

Confidence: inherited from block — see note on 10:1 AC

Part of 10:1-11 block. See note on 10:1.

AC — 1 Corinthians 10:7 functions as an internal step in the block anchored at 1 Corinthians 10:1: 'Don't be idolaters, as some of them were. As it is written, "The people sat down to eat and drink, and rose up t…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: direct (Epiphanius, Scholion 17: 10:1-7 attested; idolatry-warning recalled by Tertullian Adv. Marc. 5.7.13.)

SUS 10:8 **Let us not commit sexual immorality, as some of them committed, and in one day twenty-three thousand fell.**

Confidence: 70% · PROBABLE AC

Confidence: inherited from block — see note on 10:1 AC

Part of 10:1-11 block. See note on 10:1.

AC — 1 Corinthians 10:8 functions as an internal step in the block anchored at 1 Corinthians 10:1: 'Let us not commit sexual immorality, as some of them committed, and in one day twenty-three thousand fell.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: direct (Tertullian, Adv. Marc. 5.7.13 attests v. 8-10. Epiphanius omits v. 8 but the passage is secured by Tertullian.)

SUS 10:9 **Let us not test Christ, as some of them tested, and perished by the serpents.**

Confidence: 70% · PROBABLE AC

Confidence: inherited from block — see note on 10:1 AC

Part of 10:1-11 block. See note on 10:1.

AC — 1 Corinthians 10:9 functions as an internal step in the block anchored at 1 Corinthians 10:1: 'Let us not test Christ, as some of them tested, and perished by the serpents.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: direct (Tertullian, Adv. Marc. 5.7.13; Epiphanius, Elenchos 17 (noting Marcion's reading 'neither let us put Christos to the test', shared with P46, D, F, G).)

SUS **10:10** **Don't grumble, as some of them also grumbled, and perished by the destroyer.**

Confidence: 70% · PROBABLE AC

Confidence: inherited from block — see note on 10:1 AC

Part of 10:1-11 block. See note on 10:1.

AC — 1 Corinthians 10:10 functions as an internal step in the block anchored at 1 Corinthians 10:1: 'Don't grumble, as some of them also grumbled, and perished by the destroyer.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: direct (Tertullian, Adv. Marc. 5.7.13 attests v. 8-10.)

SUS **10:11** **Now all these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages have come.**

Confidence: 70% · PROBABLE AC

Confidence: inherited from block — see note on 10:1 AC

Part of 10:1-11 block. See note on 10:1.

AC — 1 Corinthians 10:11 functions as an internal step in the block anchored at 1 Corinthians 10:1: 'Now all these things happened to them by way of example, and they were written for our admonition, on whom the e…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: direct (Tertullian, Adv. Marc. 5.7.14; Adamantius, Dialogue 2.18 (where Marcionite Markus quotes the verse).)

SUS **10:12** **Therefore let him who thinks he stands be careful that he doesn't fall.**

Confidence: 45% · POSSIBLE WS

WS — Walker (2001) stylometric analysis. Part of Walker's identified interpolation 1 Corinthians 10:1-22 (Chapter 10). Walker summarizes the case for interpolation: 10:1-22 interrupts the coherent argument of 8:1-13 and 10:23-11:1 on idol food; the passage introduces a distinct Exodus typology with vocabulary and ideational content inconsistent with Paul's position in the surrounding authentic sections. The same Lord theme in v.9 contradicts Paul's consistent handling of idol food elsewhere.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '1 Cor 10.12-15 is unattested')

SUS **10:13** **No temptation has taken you except what is common to man. God is faithful, who will not allow you to be tempted above what you are able,**

but will with the temptation also make the way of escape, that you may be able to endure it.

> **Confidence:** 45% · POSSIBLE AC
>
> **AC** — Argument Completion
>
> Part of 10:12-13 block. See note on 10:12. Same inferential basis and same lower confidence applies.
>
> **Evidence tier:** Tier 4 — Flagged for review; evidence partial.
>
> **Marcion:** unattested (BeDuhn (2013): '1 Cor 10.12-15 is unattested')

ATT 10:14 **Therefore, my beloved, flee from idolatry.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 10.12-15)

ATT 10:15 **I speak as to wise men. Judge what I say.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 10.12-15)

ATT 10:16 **The cup of blessing which we bless, isn't it a sharing of the blood of Christ? The bread which we break, isn't it a sharing of the body of Christ?**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 10:17 **Because there is one loaf of bread, we, who are many, are one body; for we all partake of the one loaf of bread.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 10.17-18)

SUS 10:18 **Consider Israel according to the flesh. Don't those who eat the sacrifices participate in the altar?**

> **Confidence:** 45% · POSSIBLE (block — see 1 Corinthians 10:1)
>
> **WS** — Walker (2001) stylometric analysis. Part of Walker's identified interpolation 1 Corinthians 10:1-22 (Chapter 10). Walker summarizes the case for interpolation: 10:1-22 interrupts the coherent argument of 8:1-13 and 10:23-11:1 on idol food; the passage introduces a distinct Exodus typology with vocabulary and ideational content inconsistent with Paul's position in the surrounding authentic sections. The same Lord theme in v.9 contradicts Paul's consistent handling of idol food elsewhere.
>
> **Evidence tier:** Tier 4 — Flagged for review; evidence partial.
>
> **Marcion:** unattested (BeDuhn (2013): '1 Cor 10.17-18 is unattested')

ATT 10:19 **What am I saying then? That a thing sacrificed to idols is anything, or that an idol is anything?**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 10:20 **But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I don't desire that you would have fellowship with demons.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 10:21 **You can't both drink the cup of the Lord and the cup of demons. You can't both partake of the table of the Lord, and of the table of demons.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 10.21-24)

ATT 10:22 **Or do we provoke the Lord to jealousy? Are we stronger than he?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 10.21-24)

ATT 10:23 **"All things are lawful for me," but not all things are profitable. "All things are lawful for me," but not all things build up.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 10.21-24)

ATT 10:24 **Let no one seek his own, but each one his neighbor's good.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 10.21-24)

ATT 10:25 **Whatever is sold in the butcher shop, eat, asking no question for the sake of conscience,**

> **Evidence tier:** N/A
> **Marcion:** uncertain

SUS 10:26 **for "the earth is the Lord's, and its fullness."**

> **Confidence:** 45% · POSSIBLE WS
> **WS** — Writing-Style Deviation

"The earth is the Lord's and its fullness" — OT citation (Psalm 24:1). Part of 10:23-33 context following the Walker [independent scholar]-identified 10:1-11 interpolation. The citation grounds Christian practice in the Creator's ownership of the earth. Borderline — could be Paul's own citation. Note added for OT citation apparatus theme.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '1 Cor 10.26-11.2 is unattested')

ATT 10:27 **But if one of those who don't believe invites you to a meal, and you are inclined to go, eat whatever is set before you, asking no questions for the sake of conscience.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 10.26-11.2)

SUS 10:28 **But if anyone says to you, "This was offered to idols," don't eat it for the sake of the one who told you, and for the sake of conscience. For "the earth is the Lord's, and all its fullness."**

Confidence: 45% · POSSIBLE WS

WS — Writing-Style Deviation

Part of 10:23-33 idol food section following Walker-identified interpolation. See context note on 10:26.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '1 Cor 10.26-11.2 is unattested')

ATT 10:29 **Conscience, I say, not your own, but the other's conscience. For why is my liberty judged by another conscience?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 10.26-11.2)

ATT 10:30 **If I partake with thankfulness, why am I denounced for something I give thanks for?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 10.26-11.2)

ATT 10:31 **Whether therefore you eat, or drink, or whatever you do, do all to the glory of God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 10.26-11.2)

ATT 10:32 **Give no occasion for stumbling, either to Jews, or to Greeks, or to the assembly of God;**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 10.26-11.2)

ATT 10:33 **even as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 10.26-11.2)

CHAPTER 11

ATT 11:1 **Be imitators of me, even as I also am of Christ.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 10.26-11.2)

REM 11:2 **Now I praise you, brothers, that you remember me in all things, and hold firm the traditions, even as I delivered them to you.**

Confidence: 85% · CONFIRMED AC IU SR WS

MA — BeDuhn (2013) records 1 Cor 10:26–11:2 as unattested in Marcion, placing the opening of this block in Marcionite shadow.

WS — Walker (2001) identifies 1 Cor 11:2–16 as a non-Pauline interpolation on stylometric grounds (Ch. 5; JBL 94, 1975). The block employs vocabulary deviating from authenticated Pauline usage: kephalē hierarchy (11:3), creation-order argument (11:8–9), appeal to angelic witnesses (11:10), closure by ecclesiastical custom (11:16) — paralleling the deutero-Pauline household code tradition (cf. Col 3:18; Eph 5:22–24).

IU — The block enforces hierarchical gender relations through appeals to creation order, natural law, and church-wide custom — institutional mechanisms absent from the authentic Pauline letters. The same evidentiary standard applied to 1 Cor 14:34–35 and 2 Cor 6:14–18 applies here. Join check: 11:1 → 11:17 is coherent without the head-covering digression.

SR — The block structurally disrupts the flow from 11:1 to 11:17, which resumes coherently without it.

AC — 'Hold firm the traditions as I delivered them' — the tradition-preservation framing introduces the head-covering apparatus and provides the Argument Completion mechanism for the insertion, invoking Pauline authority for a post-Pauline institutional requirement.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): '1 Cor 10.26-11.2 is unattested')

REM 11:3 **But I would have you know that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.**

Confidence: 85% · CONFIRMED AC IU SR WS

MA — BeDuhn (2013) records 1 Cor 10:26–11:2 as unattested in Marcion. Block-level MA cover applies to 11:3 as part of the same excised unit.

WS — Walker (2001) identifies 1 Cor 11:2–16 as a non-Pauline interpolation on stylometric grounds. The kephalē ('head') hierarchy vocabulary and the subordinationist Christological formula here deviate from authenticated Pauline usage.

IU — The kephalē hierarchy ('head of woman is man, head of Christ is God') introduces a subordinationist Christology in direct tension with Phil 2:5–11 and 1 Cor 15:28. Walker identifies this as the theological signature of the interpolated unit.

SR — 11:3 opens the kephalē chain — the structural pivot of the interpolated block. Without 11:2–16 the argument moves cleanly from 11:1 to 11:17.

AC — The verse functions as Argument Completion: by establishing a three-tier hierarchy (God–Christ–man–woman) it provides the theological grounding for the subsequent head-covering and silence rules.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: uncertain

REM 11:4 **Every man praying or prophesying, having his head covered, dishonors his head.**

Confidence: 85% · CONFIRMED AC IU WS PI

WS — Walker (2001) identifies 1 Corinthians 11:2–16 as a non-Pauline interpolation on stylometric and theological grounds (Ch. 5; JBL 94, 1975). The block employs vocabulary and conceptual apparatus that parallel the deutero-Pauline household-code tradition and deviate from authenticated Pauline usage.

IU — The block enforces hierarchical gender relations through appeals to creation order, natural law, angelic witnesses, and church-wide custom — institutional mechanisms absent from the authentic Pauline letters. The same evidentiary standard applied to 1 Cor 14:34–35 and 2 Cor 6:14–18 applies here.

AC — Head-covering rule for men; the verse begins the ritual-control apparatus of the interpolated block.

PI — Walker (2004), ch. 5 (revised from JBL 1975): 11:3–16 is a complete self-contained unit interrupting the coherent eating/drinking argument of 10:1–11:2 and 11:17–34. Without vv. 3–16, v. 2 and v. 17 form a single syntactically complete sentence: 'I commend you for maintaining the traditions… but in the following I do not commend you.' The repetition of ἐπαίνω in v. 2 (preceding) and v. 17 (following) is the editorial re-splice marker (Meeks: 'the device of an editor making an insert'). Trompf confirms: '1 Corinthians 10–11 proceed much more smoothly if we omit 11.3–16 from the text'.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): '1 Cor 11.4 is unattested')

REM 11:5 **But every woman praying or prophesying with her head uncovered dishonors her head. For it is one and the same thing as if she were shaved.**

Confidence: 85% · CONFIRMED AC IU WS PI

WS — Walker (2001) identifies 1 Corinthians 11:2–16 as a non-Pauline interpolation on stylometric and theological grounds (Ch. 5; JBL 94, 1975). The block employs vocabulary and conceptual apparatus that parallel the deutero-Pauline household-code tradition and deviate from authenticated Pauline usage.

IU — The block enforces hierarchical gender relations through appeals to creation order, natural law, angelic witnesses, and church-wide custom — institu-

tional mechanisms absent from the authentic Pauline letters. The same evidentiary standard applied to 1 Cor 14:34–35 and 2 Cor 6:14–18 applies here.

AC — Public female prayer/prophecy is acknowledged only to regulate and shame it, creating tension with Paul's charismatic assumptions elsewhere.

PI — Walker (2004), ch. 5 (revised from JBL 1975): 11:3–16 is a complete self-contained unit interrupting the coherent eating/drinking argument of 10:1–11:2 and 11:17–34. Without vv. 3–16, v. 2 and v. 17 form a single syntactically complete sentence: 'I commend you for maintaining the traditions… but in the following I do not commend you.' The repetition of ἐπαίνω in v. 2 (preceding) and v. 17 (following) is the editorial re-splice marker (Meeks: 'the device of an editor making an insert'). Trompf confirms: '1 Corinthians 10–11 proceed much more smoothly if we omit 11.3–16 from the text'.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: uncertain

REM 11:6 **For if a woman is not covered, let her hair also be cut off. But if it is shameful for a woman to have her hair cut off or be shaved, let her be covered.**

Confidence: 85% · CONFIRMED AC IU WS PI

WS — Walker (2001) identifies 1 Corinthians 11:2–16 as a non-Pauline interpolation on stylometric and theological grounds (Ch. 5; JBL 94, 1975). The block employs vocabulary and conceptual apparatus that parallel the deutero-Pauline household-code tradition and deviate from authenticated Pauline usage.

IU — The block enforces hierarchical gender relations through appeals to creation order, natural law, angelic witnesses, and church-wide custom — institutional mechanisms absent from the authentic Pauline letters. The same evidentiary standard applied to 1 Cor 14:34–35 and 2 Cor 6:14–18 applies here.

AC — Escalates the head-covering rule into a shame sanction, enforcing external ritual conformity.

PI — Walker (2004), ch. 5 (revised from JBL 1975): 11:3–16 is a complete self-contained unit interrupting the coherent eating/drinking argument of 10:1–11:2 and 11:17–34. Without vv. 3–16, v. 2 and v. 17 form a single syntactically complete sentence: 'I commend you for maintaining the traditions… but in the following I do not commend you.' The repetition of ἐπαίνω in v. 2 (preceding) and v. 17 (following) is the editorial re-splice marker (Meeks: 'the device of an editor making an insert'). Trompf confirms: '1 Corinthians 10–11 proceed much more smoothly if we omit 11.3–16 from the text'.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): '1 Cor 11.6 is unattested')

REM 11:7 **For a man indeed ought not to have his head covered, because he is the image and glory of God, but the woman is the glory of the man.**

Confidence: 85% · CONFIRMED AC IU WS PI

WS — Walker (2001) identifies 1 Corinthians 11:2–16 as a non-Pauline interpolation on stylometric and theological grounds (Ch. 5; JBL 94, 1975). The block employs vocabulary and conceptual apparatus that parallel the deutero-Pauline household-code tradition and deviate from authenticated Pauline usage.

IU — The block enforces hierarchical gender relations through appeals to creation order, natural law, angelic witnesses, and church-wide custom — institutional mechanisms absent from the authentic Pauline letters. The same evidentiary standard applied to 1 Cor 14:34–35 and 2 Cor 6:14–18 applies here.

AC — Grounds male authority in the image/glory hierarchy, a creation-order argument foreign to Paul's egalitarian baptismal logic.

PI — Walker (2004), ch. 5 (revised from JBL 1975): 11:3–16 is a complete self-contained unit interrupting the coherent eating/drinking argument of 10:1–11:2 and 11:17–34. Without vv. 3–16, v. 2 and v. 17 form a single syntactically complete sentence: 'I commend you for maintaining the traditions… but in the following I do not commend you.' The repetition of ἐπαίνω in v. 2 (preceding) and v. 17 (following) is the editorial re-splice marker (Meeks: 'the device of an editor making an insert'). Trompf confirms: '1 Corinthians 10–11 proceed much more smoothly if we omit 11.3–16 from the text'.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: uncertain

REM 11:8 **For man is not from woman, but woman from man;**

Confidence: 85% · CONFIRMED AC IU WS PI

WS — Walker (2001) identifies 1 Corinthians 11:2–16 as a non-Pauline interpolation on stylometric and theological grounds (Ch. 5; JBL 94, 1975). The block employs vocabulary and conceptual apparatus that parallel the deutero-Pauline household-code tradition and deviate from authenticated Pauline usage.

IU — The block enforces hierarchical gender relations through appeals to creation order, natural law, angelic witnesses, and church-wide custom — institutional mechanisms absent from the authentic Pauline letters. The same evidentiary standard applied to 1 Cor 14:34–35 and 2 Cor 6:14–18 applies here.

AC — Appeals to woman's derivation from man, importing Genesis-order subordination into Pauline argument.

PI — Walker (2004), ch. 5 (revised from JBL 1975): 11:3–16 is a complete self-contained unit interrupting the coherent eating/drinking argument of 10:1–11:2 and 11:17–34. Without vv. 3–16, v. 2 and v. 17 form a single syntactically complete sentence: 'I commend you for maintaining the traditions… but in the following I do not commend you.' The repetition of ἐπαίνω in v. 2 (preceding) and v. 17 (following) is the editorial re-splice marker (Meeks: 'the device of an editor making an insert'). Trompf confirms: '1 Corinthians 10–11 proceed much more smoothly if we omit 11.3–16 from the text'.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: uncertain

REM 11:9 **for man wasn't created for the woman, but woman for the man.**

Confidence: 85% · CONFIRMED AC IU WS PI

WS — Walker (2001) identifies 1 Corinthians 11:2–16 as a non-Pauline interpolation on stylometric and theological grounds (Ch. 5; JBL 94, 1975). The block employs vocabulary and conceptual apparatus that parallel the deutero-Pauline household-code tradition and deviate from authenticated Pauline usage.

IU — The block enforces hierarchical gender relations through appeals to creation order, natural law, angelic witnesses, and church-wide custom — institu-

tional mechanisms absent from the authentic Pauline letters. The same evidentiary standard applied to 1 Cor 14:34–35 and 2 Cor 6:14–18 applies here.

AC — Defines woman teleologically as created for man, completing the patriarchal creation-order argument.

PI — Walker (2004), ch. 5 (revised from JBL 1975): 11:3–16 is a complete self-contained unit interrupting the coherent eating/drinking argument of 10:1–11:2 and 11:17–34. Without vv. 3–16, v. 2 and v. 17 form a single syntactically complete sentence: 'I commend you for maintaining the traditions… but in the following I do not commend you.' The repetition of ἐπαίνω in v. 2 (preceding) and v. 17 (following) is the editorial re-splice marker (Meeks: 'the device of an editor making an insert'). Trompf confirms: '1 Corinthians 10–11 proceed much more smoothly if we omit 11.3–16 from the text'.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: uncertain

REM 11:10 **For this cause the woman ought to have authority over her own head, because of the angels.**

Confidence: 85% · CONFIRMED AC IU WS PI

WS — Walker (2001) identifies 1 Corinthians 11:2–16 as a non-Pauline interpolation on stylometric and theological grounds (Ch. 5; JBL 94, 1975). The block employs vocabulary and conceptual apparatus that parallel the deutero-Pauline household-code tradition and deviate from authenticated Pauline usage.

IU — The block enforces hierarchical gender relations through appeals to creation order, natural law, angelic witnesses, and church-wide custom — institutional mechanisms absent from the authentic Pauline letters. The same evidentiary standard applied to 1 Cor 14:34–35 and 2 Cor 6:14–18 applies here.

AC — Appeal to angels supplies an external disciplinary warrant for female head-covering, a distinctive non-Pauline mechanism.

PI — Walker (2004), ch. 5 (revised from JBL 1975): 11:3–16 is a complete self-contained unit interrupting the coherent eating/drinking argument of 10:1–11:2 and 11:17–34. Without vv. 3–16, v. 2 and v. 17 form a single syntactically complete sentence: 'I commend you for maintaining the traditions… but in the following I do not commend you.' The repetition of ἐπαίνω in v. 2 (preceding) and v. 17 (following) is the editorial re-splice marker (Meeks: 'the device of an editor making an insert'). Trompf confirms: '1 Corinthians 10–11 proceed much more smoothly if we omit 11.3–16 from the text'.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: uncertain

REM 11:11 **Nevertheless, neither is the woman independent of the man, nor the man independent of the woman, in the Lord.**

Confidence: 85% · CONFIRMED AC IU WS PI

WS — Walker (2001) identifies 1 Corinthians 11:2–16 as a non-Pauline interpolation on stylometric and theological grounds (Ch. 5; JBL 94, 1975). The block employs vocabulary and conceptual apparatus that parallel the deutero-Pauline household-code tradition and deviate from authenticated Pauline usage.

IU — The block enforces hierarchical gender relations through appeals to creation order, natural law, angelic witnesses, and church-wide custom — institutional mechanisms absent from the authentic Pauline letters. The same evidentiary standard applied to 1 Cor 14:34–35 and 2 Cor 6:14–18 applies here.

AC — Softening concession inside the interpolated block; it mitigates but does not remove the surrounding hierarchy.

PI — Walker (2004), ch. 5 (revised from JBL 1975): 11:3–16 is a complete self-contained unit interrupting the coherent eating/drinking argument of 10:1–11:2 and 11:17–34. Without vv. 3–16, v. 2 and v. 17 form a single syntactically complete sentence: 'I commend you for maintaining the traditions… but in the following I do not commend you.' The repetition of ἐπαίνω in v. 2 (preceding) and v. 17 (following) is the editorial re-splice marker (Meeks: 'the device of an editor making an insert'). Trompf confirms: '1 Corinthians 10–11 proceed much more smoothly if we omit 11.3–16 from the text'.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): '1 Cor 11.11-18 is unattested')

REM 11:12 **For as woman came from man, so a man also comes through a woman; but all things are from God.**

Confidence: 85% · CONFIRMED AC IU WS PI

WS — Walker (2001) identifies 1 Corinthians 11:2–16 as a non-Pauline interpolation on stylometric and theological grounds (Ch. 5; JBL 94, 1975). The block employs vocabulary and conceptual apparatus that parallel the deutero-Pauline household-code tradition and deviate from authenticated Pauline usage.

IU — The block enforces hierarchical gender relations through appeals to creation order, natural law, angelic witnesses, and church-wide custom — institutional mechanisms absent from the authentic Pauline letters. The same evidentiary standard applied to 1 Cor 14:34–35 and 2 Cor 6:14–18 applies here.

AC — Second softening concession; rhetorical balancing after the creation-order subordination argument.

PI — Walker (2004), ch. 5 (revised from JBL 1975): 11:3–16 is a complete self-contained unit interrupting the coherent eating/drinking argument of 10:1–11:2 and 11:17–34. Without vv. 3–16, v. 2 and v. 17 form a single syntactically complete sentence: 'I commend you for maintaining the traditions… but in the following I do not commend you.' The repetition of ἐπαίνω in v. 2 (preceding) and v. 17 (following) is the editorial re-splice marker (Meeks: 'the device of an editor making an insert'). Trompf confirms: '1 Corinthians 10–11 proceed much more smoothly if we omit 11.3–16 from the text'.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): '1 Cor 11.11-18 is unattested')

REM 11:13 **Judge for yourselves. Is it appropriate that a woman pray to God unveiled?**

Confidence: 85% · CONFIRMED AC IU SR WS

WS — Walker (2001) identifies 1 Corinthians 11:2–16 as a non-Pauline interpolation on stylometric and theological grounds (Ch. 5; JBL 94, 1975). The block

employs vocabulary and conceptual apparatus that parallel the deutero-Pauline household-code tradition and deviate from authenticated Pauline usage.

IU — The block enforces hierarchical gender relations through appeals to creation order, natural law, angelic witnesses, and church-wide custom — institutional mechanisms absent from the authentic Pauline letters. The same evidentiary standard applied to 1 Cor 14:34–35 and 2 Cor 6:14–18 applies here.

SR — Structural disruption: 11:1 flows coherently into 11:17 without the head-covering digression; Paul closes the imitation sequence and moves directly to the Lord's Supper correction.

AC — Moves the rule into communal judgment/custom, tightening the interpolated disciplinary frame.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): '1 Cor 11.11-18 is unattested')

REM 11:14 **Doesn't even nature itself teach you that if a man has long hair, it is a dishonor to him?**

Confidence: 85% · CONFIRMED AC IU WS PI

WS — Walker (2001) identifies 1 Corinthians 11:2–16 as a non-Pauline interpolation on stylometric and theological grounds (Ch. 5; JBL 94, 1975). The block employs vocabulary and conceptual apparatus that parallel the deutero-Pauline household-code tradition and deviate from authenticated Pauline usage.

IU — The block enforces hierarchical gender relations through appeals to creation order, natural law, angelic witnesses, and church-wide custom — institutional mechanisms absent from the authentic Pauline letters. The same evidentiary standard applied to 1 Cor 14:34–35 and 2 Cor 6:14–18 applies here.

AC — Natural-law appeal (physis) is used to legitimate the gendered hair/covering distinction.

PI — Walker (2004), ch. 5 (revised from JBL 1975): 11:3–16 is a complete self-contained unit interrupting the coherent eating/drinking argument of 10:1–11:2 and 11:17–34. Without vv. 3–16, v. 2 and v. 17 form a single syntactically complete sentence: 'I commend you for maintaining the traditions… but in the following I do not commend you.' The repetition of ἐπαίνω in v. 2 (preceding) and v. 17 (following) is the editorial re-splice marker (Meeks: 'the device of an editor making an insert'). Trompf confirms: '1 Corinthians 10–11 proceed much more smoothly if we omit 11.3–16 from the text'.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): '1 Cor 11.11-18 is unattested')

REM 11:15 **But if a woman has long hair, it is a glory to her, for her hair is given to her for a covering.**

Confidence: 85% · CONFIRMED AC IU WS PI

WS — Walker (2001) identifies 1 Corinthians 11:2–16 as a non-Pauline interpolation on stylometric and theological grounds (Ch. 5; JBL 94, 1975). The block employs vocabulary and conceptual apparatus that parallel the deutero-Pauline household-code tradition and deviate from authenticated Pauline usage.

IU — The block enforces hierarchical gender relations through appeals to creation order, natural law, angelic witnesses, and church-wide custom — institutional mechanisms absent from the authentic Pauline letters. The same evidentiary standard applied to 1 Cor 14:34–35 and 2 Cor 6:14–18 applies here.

AC — Completes the natural-law argument by making female hair a providential covering.

PI — Walker (2004), ch. 5 (revised from JBL 1975): 11:3–16 is a complete self-contained unit interrupting the coherent eating/drinking argument of 10:1–11:2 and 11:17–34. Without vv. 3–16, v. 2 and v. 17 form a single syntactically complete sentence: 'I commend you for maintaining the traditions… but in the following I do not commend you.' The repetition of ἐπαίνω in v. 2 (preceding) and v. 17 (following) is the editorial re-splice marker (Meeks: 'the device of an editor making an insert'). Trompf confirms: '1 Corinthians 10–11 proceed much more smoothly if we omit 11.3–16 from the text'.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): '1 Cor 11.11-18 is unattested')

REM **11:16** **But if any man seems to be contentious, we have no such custom, neither do God's assemblies.**

Confidence: 85% · CONFIRMED AC IU WS PI

WS — Walker (2001) identifies 1 Corinthians 11:2–16 as a non-Pauline interpolation on stylometric and theological grounds (Ch. 5; JBL 94, 1975). The block employs vocabulary and conceptual apparatus that parallel the deutero-Pauline household-code tradition and deviate from authenticated Pauline usage.

IU — The block enforces hierarchical gender relations through appeals to creation order, natural law, angelic witnesses, and church-wide custom — institutional mechanisms absent from the authentic Pauline letters. The same evidentiary standard applied to 1 Cor 14:34–35 and 2 Cor 6:14–18 applies here.

AC — Ecclesiastical custom closes debate: church-wide practice becomes the final authority, characteristic of proto-orthodox institutional consolidation.

PI — Walker (2004), ch. 5 (revised from JBL 1975): 11:3–16 is a complete self-contained unit interrupting the coherent eating/drinking argument of 10:1–11:2 and 11:17–34. Without vv. 3–16, v. 2 and v. 17 form a single syntactically complete sentence: 'I commend you for maintaining the traditions… but in the following I do not commend you.' The repetition of ἐπαίνω in v. 2 (preceding) and v. 17 (following) is the editorial re-splice marker (Meeks: 'the device of an editor making an insert'). Trompf confirms: '1 Corinthians 10–11 proceed much more smoothly if we omit 11.3–16 from the text'.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): '1 Cor 11.11-18 is unattested')

ATT **11:17** **But in giving you this command, I don't praise you, that you come together not for the better but for the worse.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 11.11-18)

ATT 11:18 **For first of all, when you come together in the assembly, I hear that divisions exist among you, and I partly believe it.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 11.11-18)

ATT 11:19 **For there also must be factions among you, that those who are approved may be revealed among you.**

Evidence tier: N/A

Marcion: uncertain

ATT 11:20 **When therefore you assemble yourselves together, it is not the Lord's supper that you eat.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 11.20-22)

ATT 11:21 **For in your eating each one takes his own supper first. One is hungry, and another is drunken.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 11.20-22)

ATT 11:22 **What, don't you have houses to eat and to drink in? Or do you despise God's assembly, and put them to shame who don't have enough? What shall I tell you? Shall I praise you? In this I don't praise you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 11.20-22)

ATT 11:23 **For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread.**

11:23-26: The Institution Narrative. The earliest written account of the Last Supper — pre-dates all four gospels. "I received from the Lord" (παρέλαβον ἀπὸ τοῦ κυρίου) may mean direct revelation or transmitted tradition.

Evidence tier: N/A

Marcion: uncertain

ATT 11:24 **When he had given thanks, he broke it, and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me."**

Evidence tier: N/A

Marcion: uncertain

ATT 11:25 **In the same way he also took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me."**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 11:26 **For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 11:27 **Therefore whoever eats this bread or drinks the Lord's cup in a way unworthy of the Lord will be guilty of the body and the blood of the Lord.**

> 11:29-32: The judgment here is self-inflicted — "judgment to himself" — not imposed externally. Failing to recognise the community body produces its own consequences. Verse 32 clarifies: "when we are judged, we are disciplined by the Lord, that we may not be condemned with the world." The discipline is corrective, not final.
> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 11:28 **But let a man examine himself, and so let him eat of the bread, and drink of the cup.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 11:29 **For he who eats and drinks in an unworthy way eats and drinks judgment to himself, if he doesn't discern the Lord's body.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 11:30 **For this cause many among you are weak and sickly, and not a few sleep.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 11:31 **For if we discerned ourselves, we wouldn't be judged.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 11:32 **But when we are judged, we are punished by the Lord, that we may not be condemned with the world.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 11:33 **Therefore, my brothers, when you come together to eat, wait for one another.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 11.33-34)

ATT 11:34 **But if anyone is hungry, let him eat at home, lest your coming together be for judgment. The rest I will set in order whenever I come.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 11.33-34)

CHAPTER 12

ATT 12:1 **Now concerning spiritual things, brothers, I don't want you to be ignorant.**

Evidence tier: N/A

Marcion: uncertain

ATT 12:2 **You know that when you were heathen, you were led away to those mute idols, however you might be led.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 12.2-7)

ATT 12:3 **Therefore I make known to you that no man speaking by God's Spirit says, "Jesus is accursed." No one can say, "Jesus is Lord," but by the Holy Spirit.**

Paul is not saying anyone actually curses Jesus. He establishes a test: anyone speaking by the Spirit would never say "Jesus is accursed." The anathema is hypothetical — a boundary marker for identifying genuine spiritual speech, not a curse on anyone.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 12.2-7)

ATT 12:4 **Now there are various kinds of gifts, but the same Spirit.**

12:4-11: Gifts of the Spirit. Paul's charismatic theology — each gift is distributed by the same Spirit for the common good. No hierarchical ranking of gifts.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 12.2-7)

ATT 12:5 **There are various kinds of service, and the same Lord.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 12.2-7)

ATT 12:6 **There are various kinds of workings, but the same God, who works all things in all.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 12.2-7)

ATT 12:7 **But to each one is given the manifestation of the Spirit for the profit of all.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 12.2-7)

ATT 12:8 **For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit;**

Evidence tier: N/A

Marcion: uncertain

ATT 12:9 **to another faith, by the same Spirit; and to another gifts of healings, by the same Spirit;**

Evidence tier: N/A

Marcion: uncertain

ATT 12:10 **and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another different kinds of languages; and to another the interpretation of languages.**

Evidence tier: N/A

Marcion: uncertain

ATT 12:11 **But the one and the same Spirit produces all of these, distributing to each one separately as he desires.**

Evidence tier: N/A

Marcion: uncertain

ATT 12:12 **For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Christ.**

"As the body is one and has many members" — the Body of Christ metaphor. One of Paul's most influential ecclesiological images.

Evidence tier: N/A

Marcion: uncertain

ATT 12:13 **For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all given to drink into one Spirit.**

Evidence tier: N/A

Marcion: uncertain

ATT 12:14 **For the body is not one member, but many.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 12:15 **If the foot would say, "Because I'm not the hand, I'm not part of the body," it is not therefore not part of the body.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 12:16 **If the ear would say, "Because I'm not the eye, I'm not part of the body," it's not therefore not part of the body.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 12:17 **If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be?**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 12:18 **But now God has set the members, each one of them, in the body, just as he desired.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 12:19 **If they were all one member, where would the body be?**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 12:20 **But now they are many members, but one body.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 12:21 **The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you."**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 12:22 **No, much rather, those members of the body which seem to be weaker are necessary.**

> **Evidence tier:** N/A

Marcion: uncertain

ATT 12:23 **Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unpresentable parts have more abundant propriety;**

Evidence tier: N/A
Marcion: uncertain

ATT 12:24 **whereas our presentable parts have no such need. But God composed the body together, giving more abundant honor to the inferior part,**

Evidence tier: N/A
Marcion: uncertain

ATT 12:25 **that there should be no division in the body, but that the members should have the same care for one another.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 12.25-27)

ATT 12:26 **When one member suffers, all the members suffer with it. Or when one member is honored, all the members rejoice with it.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 12.25-27)

ATT 12:27 **Now you are the body of Christ, and members individually.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 12.25-27)

ATT 12:28 **God has set some in the assembly: first apostles, second prophets, third teachers, then miracle workers, then gifts of healings, helps, governments, and various kinds of languages.**

Evidence tier: N/A
Marcion: uncertain

ATT 12:29 **Are all apostles? Are all prophets? Are all teachers? Are all miracle workers?**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 12.29-30)

ATT	12:30	**Do all have gifts of healings? Do all speak with various languages? Do all interpret?**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 12.29-30)

ATT	12:31	**But earnestly desire the best gifts. Moreover, I show a most excellent way to you.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

CHAPTER 13

ATT 13:1 **If I speak with the languages of men and of angels, but don't have love, I have become sounding brass, or a clanging cymbal.**

Retained. Walker treats 1 Cor 12:31b-14:1a as secondary, but Tertullian cites 1 Cor 13 against Marcion and BeDuhn does not treat the chapter as absent. Verse 13:1 is kept with the vv.1-3 rhetorical triad rather than split off on single-source stylometric grounds.

Evidence tier: N/A

Marcion: uncertain

ATT 13:2 **If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but don't have love, I am nothing.**

Directly attested within Tertullian's citation of 1 Cor 12:31-13:2 against Marcion (Marc. 5.8.10; BeDuhn 2013). The 'all mysteries and all knowledge' wording belongs to Marcion's text, so the verse should be retained.

Evidence tier: N/A

Marcion: attested present (Tertullian, Marc. 5.8.10. BeDuhn (2013): '1 Cor 12.31-13.2 Tertullian, Marc. 5.8.10.')

SUS 13:3 **If I give away all my goods to feed the poor, and if I give my body to be burned, but don't have love, it profits me nothing.**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

The love-discourse (1 Cor 13.3–14.13) is unattested in Marcion's Apostolikon (BeDuhn 2013). Retained as SUS rather than REM: no manuscript evidence of absence, partial Marcionite attestation (12.31–13.2 present in Marcion), and the pre-formed hymn hypothesis (Paul incorporating existing material, as with Phil 2.5–11) remains viable.

PI — Walker (2004), ch. 7: (1) chapter 13 interrupts the coherent 12⟶14 argument on spiritual gifts; (2) 14.1a almost verbatim repeats 12.31a — 'the device of an editor making an insert' (Meeks); (3) 1 Clement's author clearly knew 1 Corinthians including ch. 12, but wrote a different love panegyric (1 Clem. 49.2–50.2) rather than citing ch. 13; (4) 10+ hapax legomena concentrated in 14 verses (χρηστεύομαι, περπερεύομαι, παροξύνομαι, αἴνιγμα, etc.); (5) complete absence of christology, unusual for Paul.

MA — External Marcionite absence: BeDuhn (2013): '1 Cor 13.3–14.13 is unattested'. Note: 1 Cor 12.31–13.2 IS attested in Marcion via Tertullian (Marc. 5.8.10), who alludes broadly to the passage; BeDuhn notes this testimony 'undercuts any effort to use the silence of our other witnesses in support of the proposition that 12.31b–14.1a is a non-Pauline interpolation', though 'there re-

mains the possibility that the love poem proper of 13.4–7 was lacking' (BeDuhn 2013, 283).

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '1 Cor 13.3-14.13 is unattested')

SUS **13:4** **Love is patient and is kind; love doesn't envy. Love doesn't brag, is not proud,**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

The love-discourse (1 Cor 13.3–14.13) is unattested in Marcion's Apostolikon (BeDuhn 2013). Retained as SUS rather than REM: no manuscript evidence of absence, partial Marcionite attestation (12.31–13.2 present in Marcion), and the pre-formed hymn hypothesis (Paul incorporating existing material, as with Phil 2.5–11) remains viable.

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Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '1 Cor 13.3-14.13 is unattested')

SUS **13:5** **doesn't behave itself inappropriately, doesn't seek its own way, is not provoked, takes no account of evil;**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

The love-discourse (1 Cor 13.3–14.13) is unattested in Marcion's Apostolikon (BeDuhn 2013). Retained as SUS rather than REM: no manuscript evidence of absence, partial Marcionite attestation (12.31–13.2 present in Marcion), and the pre-formed hymn hypothesis (Paul incorporating existing material, as with Phil 2.5–11) remains viable.

PI — Walker (2004), ch. 7: (1) chapter 13 interrupts the coherent 12⟶14 argument on spiritual gifts; (2) 14.1a almost verbatim repeats 12.31a — 'the device of an editor making an insert' (Meeks); (3) 1 Clement's author clearly knew 1 Corinthians including ch. 12, but wrote a different love panegyric (1 Clem. 49.2–50.2) rather than citing ch. 13; (4) 10+ hapax legomena concentrated in 14 verses (χρηστεύομαι, περπερεύομαι, παροξύνομαι, αἴνιγμα, etc.); (5) complete absence of christology, unusual for Paul.

MA — External Marcionite absence: BeDuhn (2013): '1 Cor 13.3–14.13 is unattested'. Note: 1 Cor 12.31–13.2 IS attested in Marcion via Tertullian (Marc. 5.8.10), who alludes broadly to the passage; BeDuhn notes this testimony 'undercuts any effort to use the silence of our other witnesses in support of the proposition that 12.31b–14.1a is a non-Pauline interpolation', though 'there remains the possibility that the love poem proper of 13.4–7 was lacking' (BeDuhn 2013, 283).

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '1 Cor 13.3-14.13 is unattested')

SUS 13:6 **doesn't rejoice in unrighteousness, but rejoices with the truth;**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

The love-discourse (1 Cor 13.3–14.13) is unattested in Marcion's Apostolikon (BeDuhn 2013). Retained as SUS rather than REM: no manuscript evidence of absence, partial Marcionite attestation (12.31–13.2 present in Marcion), and the pre-formed hymn hypothesis (Paul incorporating existing material, as with Phil 2.5–11) remains viable.

PI — Walker (2004), ch. 7: (1) chapter 13 interrupts the coherent 12⟶14 argument on spiritual gifts; (2) 14.1a almost verbatim repeats 12.31a — 'the device of an editor making an insert' (Meeks); (3) 1 Clement's author clearly knew 1 Corinthians including ch. 12, but wrote a different love panegyric (1 Clem. 49.2–50.2) rather than citing ch. 13; (4) 10+ hapax legomena concentrated in 14 verses (χρηστεύομαι, περπερεύομαι, παροξύνομαι, αἴνιγμα, etc.); (5) complete absence of christology, unusual for Paul.

MA — External Marcionite absence: BeDuhn (2013): '1 Cor 13.3–14.13 is unattested'. Note: 1 Cor 12.31–13.2 IS attested in Marcion via Tertullian (Marc. 5.8.10), who alludes broadly to the passage; BeDuhn notes this testimony 'undercuts any effort to use the silence of our other witnesses in support of the proposition that 12.31b–14.1a is a non-Pauline interpolation', though 'there remains the possibility that the love poem proper of 13.4–7 was lacking' (BeDuhn 2013, 283).

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '1 Cor 13.3-14.13 is unattested')

SUS 13:7 **bears all things, believes all things, hopes all things, endures all things.**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

The love-discourse (1 Cor 13.3–14.13) is unattested in Marcion's Apostolikon (BeDuhn 2013). Retained as SUS rather than REM: no manuscript evidence of absence, partial Marcionite attestation (12.31–13.2 present in Marcion), and the pre-formed hymn hypothesis (Paul incorporating existing material, as with Phil 2.5–11) remains viable.

PI — Walker (2004), ch. 7: (1) chapter 13 interrupts the coherent 12⟶14 argument on spiritual gifts; (2) 14.1a almost verbatim repeats 12.31a — 'the device of an editor making an insert' (Meeks); (3) 1 Clement's author clearly knew 1 Corinthians including ch. 12, but wrote a different love panegyric (1 Clem. 49.2–50.2) rather than citing ch. 13; (4) 10+ hapax legomena concentrated in 14

verses (χρηστεύομαι, περπερεύομαι, παροξύνομαι, αἴνιγμα, etc.); (5) complete absence of christology, unusual for Paul.

MA — External Marcionite absence: BeDuhn (2013): '1 Cor 13.3–14.13 is unattested'. Note: 1 Cor 12.31–13.2 IS attested in Marcion via Tertullian (Marc. 5.8.10), who alludes broadly to the passage; BeDuhn notes this testimony 'undercuts any effort to use the silence of our other witnesses in support of the proposition that 12.31b–14.1a is a non-Pauline interpolation', though 'there remains the possibility that the love poem proper of 13.4–7 was lacking' (BeDuhn 2013, 283).

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '1 Cor 13.3-14.13 is unattested')

SUS 13:8 **Love never fails. But where there are prophecies, they will be done away with. Where there are various languages, they will cease. Where there is knowledge, it will be done away with.**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

The love-discourse (1 Cor 13.3–14.13) is unattested in Marcion's Apostolikon (BeDuhn 2013). Retained as SUS rather than REM: no manuscript evidence of absence, partial Marcionite attestation (12.31–13.2 present in Marcion), and the pre-formed hymn hypothesis (Paul incorporating existing material, as with Phil 2.5–11) remains viable.

PI — Walker (2004), ch. 7: (1) chapter 13 interrupts the coherent 12⟶14 argument on spiritual gifts; (2) 14.1a almost verbatim repeats 12.31a — 'the device of an editor making an insert' (Meeks); (3) 1 Clement's author clearly knew 1 Corinthians including ch. 12, but wrote a different love panegyric (1 Clem. 49.2–50.2) rather than citing ch. 13; (4) 10+ hapax legomena concentrated in 14 verses (χρηστεύομαι, περπερεύομαι, παροξύνομαι, αἴνιγμα, etc.); (5) complete absence of christology, unusual for Paul.

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Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '1 Cor 13.3-14.13 is unattested')

SUS 13:9 **For we know in part, and we prophesy in part;**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

The love-discourse (1 Cor 13.3–14.13) is unattested in Marcion's Apostolikon (BeDuhn 2013). Retained as SUS rather than REM: no manuscript evidence of absence, partial Marcionite attestation (12.31–13.2 present in Marcion), and the pre-formed hymn hypothesis (Paul incorporating existing material, as with Phil 2.5–11) remains viable.

PI — Walker (2004), ch. 7: (1) chapter 13 interrupts the coherent 12⟶14 argument on spiritual gifts; (2) 14.1a almost verbatim repeats 12.31a — 'the device of an editor making an insert' (Meeks); (3) 1 Clement's author clearly knew 1 Corinthians including ch. 12, but wrote a different love panegyric (1 Clem. 49.2–50.2) rather than citing ch. 13; (4) 10+ hapax legomena concentrated in 14 verses (χρηστεύομαι, περπερεύομαι, παροξύνομαι, αἴνιγμα, etc.); (5) complete absence of christology, unusual for Paul.

MA — External Marcionite absence: BeDuhn (2013): '1 Cor 13.3–14.13 is unattested'. Note: 1 Cor 12.31–13.2 IS attested in Marcion via Tertullian (Marc. 5.8.10), who alludes broadly to the passage; BeDuhn notes this testimony 'undercuts any effort to use the silence of our other witnesses in support of the proposition that 12.31b–14.1a is a non-Pauline interpolation', though 'there remains the possibility that the love poem proper of 13.4–7 was lacking' (BeDuhn 2013, 283).

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '1 Cor 13.3-14.13 is unattested')

SUS **13:10** **but when that which is complete has come, then that which is partial will be done away with.**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

The love-discourse (1 Cor 13.3–14.13) is unattested in Marcion's Apostolikon (BeDuhn 2013). Retained as SUS rather than REM: no manuscript evidence of absence, partial Marcionite attestation (12.31–13.2 present in Marcion), and the pre-formed hymn hypothesis (Paul incorporating existing material, as with Phil 2.5–11) remains viable.

PI — Walker (2004), ch. 7: (1) chapter 13 interrupts the coherent 12⟶14 argument on spiritual gifts; (2) 14.1a almost verbatim repeats 12.31a — 'the device of an editor making an insert' (Meeks); (3) 1 Clement's author clearly knew 1 Corinthians including ch. 12, but wrote a different love panegyric (1 Clem. 49.2–50.2) rather than citing ch. 13; (4) 10+ hapax legomena concentrated in 14 verses (χρηστεύομαι, περπερεύομαι, παροξύνομαι, αἴνιγμα, etc.); (5) complete absence of christology, unusual for Paul.

MA — External Marcionite absence: BeDuhn (2013): '1 Cor 13.3–14.13 is unattested'. Note: 1 Cor 12.31–13.2 IS attested in Marcion via Tertullian (Marc. 5.8.10), who alludes broadly to the passage; BeDuhn notes this testimony 'undercuts any effort to use the silence of our other witnesses in support of the proposition that 12.31b–14.1a is a non-Pauline interpolation', though 'there remains the possibility that the love poem proper of 13.4–7 was lacking' (BeDuhn 2013, 283).

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '1 Cor 13.3-14.13 is unattested')

SUS **13:11** **When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away childish things.**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

The love-discourse (1 Cor 13.3–14.13) is unattested in Marcion's Apostolikon (BeDuhn 2013). Retained as SUS rather than REM: no manuscript evidence of absence, partial Marcionite attestation (12.31–13.2 present in Marcion), and the pre-formed hymn hypothesis (Paul incorporating existing material, as with Phil 2.5–11) remains viable.

PI — Walker (2004), ch. 7: (1) chapter 13 interrupts the coherent 12⟶14 argument on spiritual gifts; (2) 14.1a almost verbatim repeats 12.31a — 'the device of an editor making an insert' (Meeks); (3) 1 Clement's author clearly knew 1 Corinthians including ch. 12, but wrote a different love panegyric (1 Clem. 49.2–50.2) rather than citing ch. 13; (4) 10+ hapax legomena concentrated in 14 verses (χρηστεύομαι, περπερεύομαι, παροξύνομαι, αἴνιγμα, etc.); (5) complete absence of christology, unusual for Paul.

MA — External Marcionite absence: BeDuhn (2013): '1 Cor 13.3–14.13 is unattested'. Note: 1 Cor 12.31–13.2 IS attested in Marcion via Tertullian (Marc. 5.8.10), who alludes broadly to the passage; BeDuhn notes this testimony 'undercuts any effort to use the silence of our other witnesses in support of the proposition that 12.31b–14.1a is a non-Pauline interpolation', though 'there remains the possibility that the love poem proper of 13.4–7 was lacking' (BeDuhn 2013, 283).

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '1 Cor 13.3-14.13 is unattested')

SUS **13:12** **For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I will know fully, even as I was also fully known.**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

The love-discourse (1 Cor 13.3–14.13) is unattested in Marcion's Apostolikon (BeDuhn 2013). Retained as SUS rather than REM: no manuscript evidence of absence, partial Marcionite attestation (12.31–13.2 present in Marcion), and the pre-formed hymn hypothesis (Paul incorporating existing material, as with Phil 2.5–11) remains viable.

PI — Walker (2004), ch. 7: (1) chapter 13 interrupts the coherent 12⟶14 argument on spiritual gifts; (2) 14.1a almost verbatim repeats 12.31a — 'the device of an editor making an insert' (Meeks); (3) 1 Clement's author clearly knew 1 Corinthians including ch. 12, but wrote a different love panegyric (1 Clem. 49.2–50.2) rather than citing ch. 13; (4) 10+ hapax legomena concentrated in 14 verses (χρηστεύομαι, περπερεύομαι, παροξύνομαι, αἴνιγμα, etc.); (5) complete absence of christology, unusual for Paul.

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Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '1 Cor 13.3-14.13 is unattested')

SUS **13:13** **But now faith, hope, and love remain—these three. The greatest of these is love.**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

The love-discourse (1 Cor 13.3–14.13) is unattested in Marcion's Apostolikon (BeDuhn 2013). Retained as SUS rather than REM: no manuscript evidence of absence, partial Marcionite attestation (12.31–13.2 present in Marcion), and the pre-formed hymn hypothesis (Paul incorporating existing material, as with Phil 2.5–11) remains viable.

PI — Walker (2004), ch. 7: (1) chapter 13 interrupts the coherent 12⟶14 argument on spiritual gifts; (2) 14.1a almost verbatim repeats 12.31a — 'the device of an editor making an insert' (Meeks); (3) 1 Clement's author clearly knew 1 Corinthians including ch. 12, but wrote a different love panegyric (1 Clem. 49.2–50.2) rather than citing ch. 13; (4) 10+ hapax legomena concentrated in 14 verses (χρηστεύομαι, περπερεύομαι, παροξύνομαι, αἴνιγμα, etc.); (5) complete absence of christology, unusual for Paul.

MA — External Marcionite absence: BeDuhn (2013): '1 Cor 13.3–14.13 is unattested'. Note: 1 Cor 12.31–13.2 IS attested in Marcion via Tertullian (Marc. 5.8.10), who alludes broadly to the passage; BeDuhn notes this testimony 'undercuts any effort to use the silence of our other witnesses in support of the proposition that 12.31b–14.1a is a non-Pauline interpolation', though 'there remains the possibility that the love poem proper of 13.4–7 was lacking' (BeDuhn 2013, 283).

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '1 Cor 13.3-14.13 is unattested')

CHAPTER 14

ATT 14:1 **Follow after love, and earnestly desire spiritual gifts, but especially that you may prophesy.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 13.3-14.13)

ATT 14:2 **For he who speaks in another language speaks not to men, but to God; for no one understands; but in the Spirit he speaks mysteries.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 13.3-14.13)

ATT 14:3 **But he who prophesies speaks to men for their edification, exhortation, and consolation.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 13.3-14.13)

ATT 14:4 **He who speaks in another language edifies himself, but he who prophesies edifies the assembly.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 13.3-14.13)

ATT 14:5 **Now I desire to have you all speak with other languages, but rather that you would prophesy. For he is greater who prophesies than he who speaks with other languages, unless he interprets, that the assembly may be built up.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 13.3-14.13)

ATT 14:6 **But now, brothers, if I come to you speaking with other languages, what would I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 13.3-14.13)

ATT 14:7 **Even things without life, giving a voice, whether pipe or harp, if they didn't give a distinction in the sounds, how would it be known what is piped or harped?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 13.3-14.13)

ATT 14:8 **For if the trumpet gave an uncertain sound, who would prepare himself for war?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 13.3-14.13)

ATT 14:9 **So also you, unless you uttered by the tongue words easy to understand, how would it be known what is spoken? For you would be speaking into the air.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 13.3-14.13)

ATT 14:10 **There are, it may be, so many kinds of sounds in the world, and none of them is without meaning.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 13.3-14.13)

ATT 14:11 **If then I don't know the meaning of the sound, I would be to him who speaks a foreigner, and he who speaks would be a foreigner to me.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 13.3-14.13)

ATT 14:12 **So also you, since you are zealous for spiritual gifts, seek that you may abound to the building up of the assembly.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 13.3-14.13)

ATT 14:13 **Therefore let him who speaks in another language pray that he may interpret.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 13.3-14.13)

ATT 14:14 **For if I pray in another language, my spirit prays, but my understanding is unfruitful.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 14:15 **What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 14.15-18)

ATT 14:16 **Otherwise if you bless with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, seeing he doesn't know what you say?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 14.15-18)

ATT 14:17 **For you most certainly give thanks well, but the other person is not built up.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 14.15-18)

ATT 14:18 **I thank my God, I speak with other languages more than you all.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 14.15-18)

ATT 14:19 **However in the assembly I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in another language.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 14:20 **Brothers, don't be children in thoughts, yet in malice be babies, but in thoughts be mature.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 14.20)

SUS **14:21** **In the law it is written, "By men of strange languages and by the lips of strangers I will speak to this people. Not even thus will they hear me, says the Lord."**

> **Confidence:** 50% · POSSIBLE SR IU
>
> **SR** — The Isaiah citation reframed as 'law' interrupts the tongues/prophecy argument by importing a scriptural proof-text whose authority claim is stronger than the surrounding practical reasoning.
>
> **IU** — Harnack notes Marcion preserved the scriptural citation formula 'For it is written' in 1 Cor 1:19, which quotes Isaiah 29:14. This establishes that Marcion's text could contain OT citation formulas. However, 14:21′s specific framing — 'In the law it is written' treating Isaiah as 'law' — serves a proto-orthodox purpose: it validates Torah authority by expanding 'law' to encompass all Hebrew scriptures, creating continuity between Paul's instruction and divine scriptural warrant.
>
> **Evidence tier:** Tier 4 — Flagged for review; evidence partial.
>
> **Marcion:** uncertain

ATT **14:22** **Therefore other languages are for a sign, not to those who believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to those who believe.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 14.22-23)

ATT **14:23** **If therefore the whole assembly is assembled together and all speak with other languages, and unlearned or unbelieving people come in, won't they say that you are crazy?**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 14.22-23)

ATT **14:24** **But if all prophesy, and someone unbelieving or unlearned comes in, he is reproved by all, and he is judged by all.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT **14:25** **And thus the secrets of his heart are revealed. So he will fall down on his face and worship God, declaring that God is among you indeed.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT **14:26** **What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, has an interpretation. Let all things be done to build each other up.**

Evidence tier: N/A
Marcion: uncertain

ATT 14:27 **If any man speaks in another language, let it be two, or at the most three, and in turn; and let one interpret.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 14.27-33)

ATT 14:28 **But if there is no interpreter, let him keep silent in the assembly, and let him speak to himself, and to God.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 14.27-33)

ATT 14:29 **Let the prophets speak, two or three, and let the others discern.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 14.27-33)

ATT 14:30 **But if a revelation is made to another sitting by, let the first keep silent.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 14.27-33)

ATT 14:31 **For you all can prophesy one by one, that all may learn, and all may be exhorted.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 14.27-33)

ATT 14:32 **The spirits of the prophets are subject to the prophets,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 14.27-33)

ATT 14:33 **for God is not a God of confusion, but of peace, as in all the assemblies of the saints.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 14.27-33)

REM 14:34 **Let the wives be quiet in the assemblies, for it has not been permitted for them to be talking except in submission, as the law also says,**

Confidence: 70% · PROBABLE HW WS

This verse is retained as REM under the existing adjudication. The removal case rests on Walker/Fee-style structural disruption and the hostile-witness pattern, with 14:33 connecting directly to 14:36. The note is deliberately phrased as a removal judgment under the current apparatus, not as a new status decision.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: attested present (BeDuhn (2013) p.269: 14.34–35a Epiph. Sch. 23 (v.34); Tert. Marc. 5.8.11; Adam. 2.18 (v.34). Marcion retained these verses; the interpolation is pre-Marcionite.)

REM 14:35 **if they desire to learn anything. "Let them ask their own husbands at home, for it is shameful for a wife to be talking in the assembly."**

Confidence: 83% · CONFIRMED HW WS PI

This verse is retained as REM under the existing adjudication. The removal case rests on structural disruption, hostile-witness pressure, and the well-known displacement of 14:34-35 in the manuscript tradition. The flag is unchanged.

Evidence tier: Tier 2 — Scholarly consensus: Walker stylometric

Marcion: attested present (BeDuhn (2013) p.269: 14.34–35a Epiph. Sch. 23 (v.34); Tert. Marc. 5.8.11; Adam. 2.18 (v.34). Marcion retained these verses; the interpolation is pre-Marcionite.)

ATT 14:36 **What!? Was it from you that the word of God went out? Or did it come to you alone?**

Evidence tier: N/A

Marcion: uncertain

ATT 14:37 **If any man thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you, that they are the commandment of the Lord.**

Evidence tier: N/A

Marcion: uncertain

ATT 14:38 **But if anyone is ignorant, let him be ignorant.**

Evidence tier: N/A

Marcion: uncertain

ATT 14:39 **Therefore, brothers, desire earnestly to prophesy, and don't forbid speaking with other languages.**

Evidence tier: N/A

	Marcion: uncertain
ATT 14:40	**Let all things be done decently and in order.**
	Evidence tier: N/A **Marcion:** uncertain

CHAPTER 15

ATT 15:1 **Now I declare to you, brothers, the Good News which I preached to you, which also you received, in which you also stand,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 15.1-3)

ATT 15:2 **by which also you are saved, if you hold firmly the word which I preached to you—unless you believed in vain.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 15.1-3)

ATT 15:3 **For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,**

Directional only. Harnack and Lieu note possible pressure on the creedal wording, especially 'according to the Scriptures' and perhaps 'that which I also received,' but BeDuhn judges the surviving citations too unstable to support a formal clause excision. Keep this at phrase level, not as a partial removal.

Evidence tier: N/A

Marcion: uncertain

ATT 15:4 **that he was buried, that he was raised on the third day according to the Scriptures,**

Directional only. The second 'according to the Scriptures' shares the same fulfilment pattern as 15:3, but BeDuhn does not treat the anti-Marcionite citation chain as firm enough for a clause-level removal. Keep this as a phrase-level observation, not a formal partial.

Evidence tier: N/A

Marcion: uncertain

ATT 15:5 **and that he appeared to Cephas, then to the twelve.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 15.5-10)

ATT 15:6 **Then he appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 15.5-10)

ATT 15:7 **Then he appeared to James, then to all the apostles,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 15.5-10)

ATT 15:8 **and last of all, as to the child born at the wrong time, he appeared to me also.**

"Last of all, as to one born at the wrong time, he appeared to me also" — Paul places his Damascus experience in the same category as the resurrection appearances to the Twelve.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 15.5-10)

ATT 15:9 **For I am the least of the apostles, who is not worthy to be called an apostle, because I persecuted the assembly of God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 15.5-10)

ATT 15:10 **But by the grace of God I am what I am. His grace which was given to me was not futile, but I worked more than all of them; yet not I, but the grace of God which was with me.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 15.5-10)

ATT 15:11 **Whether then it is I or they, so we preach, and so you believed.**

Evidence tier: N/A

Marcion: uncertain

ATT 15:12 **Now if Christ is preached, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead?**

Evidence tier: N/A

Marcion: uncertain

ATT 15:13 **But if there is no resurrection of the dead, neither has Christ been raised.**

Evidence tier: N/A

Marcion: uncertain

ATT 15:14 **If Christ has not been raised, then our preaching is in vain, and your faith also is in vain.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:15 **Yes, we are also found false witnesses of God, because we testified about God that he raised up Christ, whom he didn't raise up, if it is so that the dead are not raised.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:16 **For if the dead aren't raised, neither has Christ been raised.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:17 **If Christ has not been raised, your faith is vain; you are still in your sins.**

The logical core of Paul's resurrection argument. If the Father did not raise the Son, the whole soteriological claim collapses.
Evidence tier: N/A
Marcion: uncertain

ATT 15:18 **Then they also who are fallen asleep in Christ have perished.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:19 **If we have only hoped in Christ in this life, we are of all men most pitiable.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:20 **But now Christ has been raised from the dead. He became the first fruits of those who are asleep.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:21 **For since death came by man, the resurrection of the dead also came by man.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:22 **For as in Adam all die, so also in Christ all will be made alive.**

Evidence tier: N/A

Marcion: uncertain

ATT 15:23 **But each in his own order: Christ the first fruits, then those who are Christ's, at his coming.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 15.23-24)

ATT 15:24 **Then the end comes, when he will deliver up the Kingdom to God, even the Father; when he will have abolished all rule and all authority and power.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 15.23-24)

ATT 15:25 **For he must reign until he has put all his enemies under his feet.**

Evidence tier: N/A

Marcion: uncertain

ATT 15:26 **The last enemy that will be abolished is death.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 15.26-28)

ATT 15:27 **For, "He put all things in subjection under his feet." But when he says, "All things are put in subjection", it is evident that he is excepted who subjected all things to him.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 15.26-28)

ATT 15:28 **When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all.**

15:28: Cosmic christology. When all enemies (including death) are defeated, the Son hands everything to the Father "that God may be all in all." In a Marcionite reading, this is the hidden Father's ultimate triumph: the created order, currently under the Demiurge's administration, is fully restored to the true God.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 15.26-28)

ATT 15:29 **Or else what will they do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the dead?**

15:29: One of the most obscure verses in Paul. He does not endorse or explain the practice of baptism for the dead — he cites it as evidence that even those performing it implicitly believe in resurrection. An argument from inconsistency, not a theological instruction.

Evidence tier: N/A

Marcion: uncertain

ATT 15:30 **Why do we also stand in jeopardy every hour?**

Evidence tier: N/A

Marcion: uncertain

ATT 15:31 **I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily.**

Evidence tier: N/A

Marcion: uncertain

ATT 15:32 **If I fought with animals at Ephesus for human purposes, what does it profit me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."**

Evidence tier: N/A

Marcion: uncertain

ATT 15:33 **Don't be deceived! "Evil companionships corrupt good morals."**

Evidence tier: N/A

Marcion: uncertain

ATT 15:34 **Wake up righteously, and don't sin, for some have no knowledge of God. I say this to your shame.**

Evidence tier: N/A

Marcion: uncertain

ATT 15:35 **But someone will say, "How are the dead raised?" and, "With what kind of body do they come?"**

15:35-49: The resurrection body. Paul insists on a spiritual (πνευματικόν), not physical (ψυχικόν), resurrection. This directly contradicts later proto-orthodox insistence on bodily resurrection. Ehrman [independent scholar] identifies anti-docetist insertions as a systematic scribal mechanism — changes that prevent reading Christ as non-physical. The physical bodily resurrection argument in 15:35-44 is where this mechanism is most active. Harnack [adversary of Marcion] records 4 emendations in chapter 15 but not removal — the chapter

was in Marcion's text. The body-resurrection verses carry Ehrman's anti-docetist pattern.
Evidence tier: N/A
Marcion: uncertain

ATT 15:36 **You foolish one, that which you yourself sow is not made alive unless it dies.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:37 **That which you sow, you don't sow the body that will be, but a bare grain, maybe of wheat, or of some other kind.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:38 **But God gives it a body even as it pleased him, and to each seed a body of its own.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:39 **All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:40 **There are also celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:41 **There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:42 **So also is the resurrection of the dead. The body is sown perishable; it is raised imperishable.**

Part of anti-docetist pattern in 15:35-44. See note on 15:35.
Evidence tier: N/A
Marcion: uncertain

ATT 15:43 **It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:44 **It is sown a natural body; it is raised a spiritual body. There is a natural body and there is also a spiritual body.**

"It is sown a natural body; it is raised a spiritual body" — σῶμα ψυχικόν / σῶμα πνευματικόν. The clearest statement that Paul does not teach physical resurrection of the flesh. Part of 15:35-44 anti-docetist pattern. See note on 15:35.

Evidence tier: N/A
Marcion: uncertain

ATT 15:45 **So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit.**

Marcionite variant note: this verse is retained as ATT. The Marcionite evidence records attestation and variant form, not absence. It therefore does not function as an MA removal signal in this row.

Evidence tier: N/A
Marcion: direct (Tertullian, Marc. 5.10.6–7 (draws attention to the variant); Adamantius 2.19 (confirms 'last Master' reading); BeDuhn, First NT pp.241, 357 (Adam* 5.23 attests verse with variant); Codex P46 independently omits 'Adam' in this clause.)

ATT 15:46 **However that which is spiritual isn't first, but that which is natural, then that which is spiritual.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:47 **The first man is of the earth, made of dust. The second man is the Lord from heaven.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:48 **As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly.**

Evidence tier: N/A
Marcion: uncertain

ATT 15:49 **As we have borne the image of those made of dust, let's also bear the image of the heavenly.**

Evidence tier: N/A

Marcion: uncertain

ATT 15:50 **Now I say this, brothers, that flesh and blood can't inherit God's Kingdom; neither does the perishable inherit imperishable.**

'Flesh and blood cannot inherit the kingdom of God; neither does the perishable inherit the imperishable.' Directly attested in Marcion's Apostolikon by Tertullian, Adamantius, Eznik, and Hegemonius. BeDuhn lists this verse among only twelve passages in which Tertullian's Marcion-quotation agrees verbatim with his own catholic-text quotation — meaning the wording was stable across both versions of Paul. Theologically the verse is the most Marcion-compatible statement in the chapter: Paul appears to deny bodily flesh-resurrection, since the kingdom excludes flesh and blood. Read against 15:44 (σῶμα πνευματικόν), this is the verse Marcion's two-natures resurrection reading rests on.

Evidence tier: N/A

Marcion: direct (Tertullian, Marc. 5.10.11, 5.10.15, 5.14.4; Adamantius 5.22, 5.26; Eznik, De Deo 420, 424; Hegemonius, Arch. 45 (Beeson p.66).)

ATT 15:51 **Behold, I tell you a mystery. We will not all sleep, but we will all be changed,**

'We will not all sleep, but we will all be changed.' Directly attested in Marcion's Apostolikon by Adamantius (5.23, with Latin reflex at 5.26). BeDuhn (First NT p.241) places the verse in his Apostolikon reconstruction without brackets. Tertullian's engagement with the immediately following verses (52–53) using Marcion's own text (Marc. 5.10.14, 5.12.2–3) confirms the surrounding transformation passage was present in the Apostolikon. The verse forms the consequent of 15:50 ('flesh and blood cannot inherit') — in Marcion's reading, the change is the resurrection, without recourse to bodily flesh-rising.

Evidence tier: N/A

Marcion: direct (Adamantius 5.23 (direct quotation); Adamantius 5.26 (Latin reflex; ≠Schmid). Tertullian, Marc. 5.10.14 quotes the immediately following verses 52–53, confirming the surrounding context was in Marcion's text.)

ATT 15:52 **in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.**

'In a moment, in the twinkling of an eye, at the last trumpet — for it will sound, and the dead will be raised incorruptible, and we shall be changed.' Directly attested in Marcion's Apostolikon by three independent witnesses (Adamantius 5.23; Tertullian, Marc. 5.10.14 and 5.12.2–3; Epiphanius, Elenchos 24). Tertullian quotes the verse back at Marcion as evidence against Marcionite docetism — he could not do this if the verse were not in Marcion's own text. Tertullian preserves a textual variant in the Marcionite reading: he inverts the phrase-order and omits any mention of the 'last trumpet,' suggesting Marcion's text may have read more compactly than the canonical form. The substantive content — instantaneous transformation of the dead — is firm.

Evidence tier: N/A

Marcion: direct (Adamantius 5.23; Tertullian, Marc. 5.10.14, 5.12.2–3; Epiphanius, Elenchos 24. Tertullian inverts the order of phrases ('the dead will be

awakened incorruptible, and we shall be changed' before 'in a moment, in the blink of an eye') and omits any mention of the 'last trumpet' sounding.)

ATT 15:53 For this perishable body must become imperishable, and this mortal must put on immortality.

'For this corruptible must put on incorruption, and this mortal must put on immortality.' Directly attested in Marcion (Adamantius 5.23; Tertullian, Marc. 5.10.14; Epiphanius, Elenchos 24). Tertullian quotes the verse at 5.10.14 — pointing to his own flesh as he speaks — to argue against Marcionite docetism using Marcion's own text. Epiphanius and Adamantius preserve a variant with the 'mortal/deathlessness' clause first and 'corruptible/incorruption' second; Tertullian preserves the canonical order. Both readings affirm the transformation language as Pauline. The verse cannot be excluded as a post-Marcion proto-orthodox interpolation when it is attested as already present in Marcion's Apostolikon by three independent witnesses.

Evidence tier: N/A

Marcion: direct (Adamantius 5.23; Tertullian, Marc. 5.10.14; Epiphanius, Elenchos 24 (inverts the order: 'this mortal thing must put on deathlessness' before 'this corruptible thing must put on incorruption'). Adamantius shows the same inversion of clauses; Tertullian has the more usual order.)

ATT 15:54 But when this perishable body will have become imperishable, and this mortal will have put on immortality, then what is written will happen: "Death is swallowed up in victory."

'When this corruptible has put on incorruption, and this mortal has put on immortality, then the saying that is written shall come to pass: "Death is swallowed up in victory."' Directly attested in Marcion's Apostolikon by four independent attestations across three patristic writers (Epiphanius, Tertullian, Adamantius twice). The OT-citation formula 'the saying that is written' presents an interesting case: it cites Isa 25:8 and Hos 13:14, anchoring the resurrection argument in the Hebrew prophets. That the verse remains attested in Marcion despite this OT-citation feature suggests Marcion read the citation as Paul's use of the Creator's prophets against the Creator's order — the prophets themselves announce the swallowing-up of the death the Creator imposed.

Evidence tier: N/A

Marcion: direct (Epiphanius, Scholion 24 (whole verse, omitting the article before 'deathlessness'); Tertullian, Marc. 5.10.16 (vv. 54b–55); Adamantius 2.18 (vv. 54b–55a); Adamantius 5.27 (v. 54a).)

ATT 15:55 "Death, where is your sting? Hades, where is your victory?"

'Death, where is your sting? Death, where is your victory?' Directly attested in Marcion's Apostolikon by Tertullian (Marc. 5.10.16) and Adamantius (2.18). BeDuhn lists this among the small set of cross-stable verses (catholic and Marcionite text agree verbatim). The verse cites Hos 13:14 LXX. Note that some manuscript witnesses transpose 'Death' for 'Hades' in the second clause; both variants are found throughout the manuscript tradition.

Evidence tier: N/A

Marcion: direct (Tertullian, Marc. 5.10.16 (vv. 54b–55); Adamantius 2.18 (vv. 54b–55a). BeDuhn (First NT p.358 n.36) lists 1 Cor 15:55 among only twelve passages where Tertullian's Marcion-quotation agrees verbatim with his own catholic-text quotation — textually stable across both versions of Paul.)

SUS 15:56 **The sting of death is sin, and the power of sin is the law.**

Confidence: 88% · CONFIRMED

'The sting of death is sin, and the power of sin is the law.' BeDuhn (First NT p.241) brackets the verse in his Apostolikon reconstruction: "It is possible that our sources pass over this verse in silence, since it seems to support Marcion's position ('the power of wrongdoing is the Law')." The verse is unattested in any patristic citation of Marcion, but the silence cuts both ways — Tertullian, Epiphanius, and Adamantius would have had no polemical reason to quote a verse this favourable to the Marcionite reading. Horn (1 Korinther 15,56) argues for interpolation on internal grounds: the law-as-sin's-power formulation appears to import a Romans-7-style framework into the resurrection chapter where it does no argumentative work. Retained as suspect (SUS) at moderate confidence — kept in the reconstruction because the only direct evidence (BeDuhn's bracketed reconstruction) judges presence likely.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: uncertain (BeDuhn (2013): '1 Cor 15.56 is unattested')

ATT 15:57 **But thanks be to God, who gives us the victory through our Lord Jesus Christ.**

'But thanks be to God, who gives us the victory through our Lord Jesus Christ.' Directly attested in Marcion's Apostolikon by Tertullian (Marc. 5.10.16), immediately after the 15:54b–55 quotation. The thanksgiving forms the rhetorical close of the resurrection argument; its presence in Marcion confirms that the victory-over-death sequence (15:54–55–57) was retained in the Apostolikon as a unit. The verse names Christ as the agent of victory without invoking the Creator's covenant scheme.

Evidence tier: N/A

Marcion: direct (Tertullian, Marc. 5.10.16.)

REM 15:58 **Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.**

Confidence: 88% · CONFIRMED

'Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labour in the Lord is not in vain.' Unattested in any direct Marcionite witness. BeDuhn (First NT p.358) records that the only inclusion warrant in the textual tradition is Harnack's appeal to the Pseudo-Pauline Epistle to the Laodiceans — itself a known pseudepigraph circulating in the Marcionite collection in some text-forms. The exhortation reads as a closing ethical-paraenetic addition to the resurrection argument; structurally, the victory-thanksgiving of 15:57 forms a rhetorically complete close. Excluded as an interpolation candidate on the dual ground of (a) absence of

any direct Marcionite attestation and (b) the pseudepigraphic-only inclusion warrant in Harnack's reconstruction.

Evidence tier: Tier 2 — Scholarly consensus: Marcion unattested

Marcion: unattested (BeDuhn, First NT p.358: "1 Cor 15:58 is unattested. Harnack includes it based on the Pseudo-Pauline Laodiceans." The only inclusion warrant is a recognised pseudepigraph (Epistle to the Laodiceans), which is the weakest possible external support.)

CHAPTER 16

ATT 16:1 **Now concerning the collection for the saints, as I commanded the assemblies of Galatia, you do likewise.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:2 **On the first day of the week, let each one of you save, as he may prosper, that no collections be made when I come.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:3 **When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:4 **If it is appropriate for me to go also, they will go with me.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:5 **But I will come to you when I have passed through Macedonia, for I am passing through Macedonia.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:6 **But with you it may be that I will stay, or even winter, that you may send me on my journey wherever I go.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:7 **For I do not wish to see you now in passing, but I hope to stay a while with you, if the Lord permits.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:8 **But I will stay at Ephesus until Pentecost,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:9 **for a great and effective door has opened to me, and there are many adversaries.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:10 **Now if Timothy comes, see that he is with you without fear, for he does the work of the Lord, as I also do.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:11 **Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:12 **Now concerning Apollos, the brother, I strongly urged him to come to you with the brothers; and it was not at all his desire to come now; but he will come when he has an opportunity.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:13 **Watch! Stand firm in the faith! Be courageous! Be strong!**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:14 **Let all that you do be done in love.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:15 **Now I beg you, brothers (you know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to serve the saints),**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:16 **that you also be in subjection to such, and to everyone who helps in the work and labors.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:17 **I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for that which was lacking on your part, they supplied.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:18 **For they refreshed my spirit and yours. Therefore acknowledge those who are like that.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:19 **The assemblies of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the assembly that is in their house.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:20 **All the brothers greet you. Greet one another with a holy kiss.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:21 **This greeting is by me, Paul, with my own hand.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:22 **If any man doesn't love the Lord Jesus Christ, let him be accursed. Come, Lord!**

"Maranatha!" — Aramaic liturgical formula ("Our Lord, come!"). Preserved untranslated, indicating its antiquity. One of the earliest traces of Christian worship language.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:23 **The grace of the Lord Jesus Christ be with you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

ATT 16:24 **My love to all of you in Christ Jesus. Amen.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Cor 16.1-24)

2 Corinthians

Written circa 55–56 CE. Almost certainly not a single letter — scholars identify between two and six distinct letter fragments. The composite structure is reflected in the organisation here. One clear interpolation. The authentic passages are among the most personally revelatory in the corpus.

Signal Key

MA	Marcionite absence — direct or block-inherited (weight 0.75)	**MA†**	qualified Marcionite absence — indirect or contested (weight 0.65)
IA	internal anachronism / independent attestation (weight 0.9)	**SR**	structural rupture — coherence broken by passage
WS	Walker (2001) vocabulary and linguistic identification	**AC**	argument completes without passage
HS	hostile silence — fathers argue past passage without quoting	**HW**	hostile awkward defence — argument weakened by passage
TC	temporal correlation — anachronistic content	**PI**	positional instability — floating in manuscript tradition
IU	institutional utility — passage benefits later institution (weight 0.1)	**DSB**	directional signature, block-confirming — second-pass audit confirms a first-pass block anomaly (weight 0.4)

CHAPTER 1

ATT PAR **1:1** **Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the assembly of God which is at Corinth, with all the saints who are in the whole of Achaia:**

Confidence: 86% · CONFIRMED MA PI
MA-ind.: 45% · POSSIBLE PI
Evidence tier: N/A
Marcion: uncertain

ATT **1:2** **Grace to you and peace from God our Father and the Lord Jesus Christ.**

Evidence tier: N/A
Marcion: uncertain

ATT **1:3** **Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort;**

Harnack [adversary of Marcion] records that Marcion's text of 2 Corinthians 1:3 lacked the phrase "and Father" — reading "Blessed be the God of our Lord Jesus Christ." In the framework's terms the earlier text preserved the distinction between God (the source) and Lord (the Son). "And Father" was added by the Catholicising tradition to fuse the two terms into one.
Evidence tier: N/A
Marcion: uncertain

ATT **1:4** **who comforts us in all our affliction, that we may be able to comfort those who are in any affliction, through the comfort with which we ourselves are comforted by God.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT **1:5** **For as the sufferings of Christ abound to us, even so our comfort also abounds through Christ.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT **1:6** **But if we are afflicted, it is for your comfort and salvation. If we are comforted, it is for your comfort, which produces in you the patient enduring of the same sufferings which we also suffer.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT 1:7 **Our hope for you is steadfast, knowing that, since you are partakers of the sufferings, so also are you of the comfort.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT 1:8 **For we don't desire to have you uninformed, brothers, concerning our affliction which happened to us in Asia, that we were weighed down exceedingly, beyond our power, so much that we despaired even of life.**

"We were burdened excessively, beyond our power, so that we despaired even of life" — Paul's most frank admission of despair. Raw emotional authenticity.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT 1:9 **Yes, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raises the dead,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT 1:10 **who delivered us out of so great a death, and does deliver; on whom we have set our hope that he will also still deliver us;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT 1:11 **you also helping together on our behalf by your supplication; that, for the gift given to us by means of many, thanks may be given by many persons on your behalf.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT 1:12 **For our boasting is this: the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God we behaved ourselves in the world, and more abundantly toward you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT 1:13 **For we write no other things to you, than what you read or even acknowledge, and I hope you will acknowledge to the end;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT 1:14 **as also you acknowledged us in part, that we are your boasting, even as you also are ours, in the day of our Lord Jesus.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT 1:15 **In this confidence, I was determined to come first to you, that you might have a second benefit;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT 1:16 **and by you to pass into Macedonia, and again from Macedonia to come to you, and to be sent forward by you on my journey to Judea.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT 1:17 **When I therefore was thus determined, did I show fickleness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be the "Yes, yes" and the "No, no?"**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT 1:18 **But as God is faithful, our word toward you was not "Yes and no."**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT 1:19 **For the Son of God, Jesus Christ, who was preached among you by us, by me, Silvanus, and Timothy, was not "Yes and no," but in him is "Yes."**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.4-19)

ATT 1:20 **For however many are the promises of God, in him is the "Yes." Therefore also through him is the "Amen", to the glory of God through us.**

Evidence tier: N/A

Marcion: uncertain

ATT 1:21 **Now he who establishes us with you in Christ, and anointed us, is God;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 1:22 **who also sealed us, and gave us the down payment of the Spirit in our hearts.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 1:23 **But I call God for a witness to my soul, that I didn't come to Corinth to spare you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 1:24 **Not that we control your faith, but are fellow workers with you for your joy. For you stand firm in faith.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

CHAPTER 2

ATT 2:1 **But I determined this for myself, that I would not come to you again in sorrow.**

2:1-17: The painful letter and forgiveness. Authentic. Paul explains why he changed his travel plans and defends his decision to write a painful letter. Forgiveness given to the offending party.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 2:2 **For if I make you sorry, then who will make me glad but he who is made sorry by me?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 2:3 **And I wrote this very thing to you, so that, when I came, I wouldn't have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy would be shared by all of you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 2:4 **For out of much affliction and anguish of heart I wrote to you with many tears, not that you should be made sorry, but that you might know the love that I have so abundantly for you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 2:5 **But if any has caused sorrow, he has caused sorrow, not to me, but in part (that I not press too heavily) to you all.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 2:6 **This punishment which was inflicted by the many is sufficient for such a one;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 2:7 **so that on the contrary you should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his excessive sorrow.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 2:8 **Therefore I beg you to confirm your love toward him.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 2:9 **For to this end I also wrote, that I might know the proof of you, whether you are obedient in all things.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 2:10 **Now I also forgive whomever you forgive anything. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 2:11 **that no advantage may be gained over us by Satan; for we are not ignorant of his schemes.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 2:12 **Now when I came to Troas for the Good News of Christ, and when a door was opened to me in the Lord,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 2:13 **I had no relief for my spirit, because I didn't find Titus, my brother, but taking my leave of them, I went out into Macedonia.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 1.21-2.13)

ATT 2:14 **Now thanks be to God, who always leads us in triumph in Christ, and reveals through us the sweet aroma of his knowledge in every place.**

"Thanks be to God, who always leads us in triumph in Christ" — the triumphal procession metaphor. Paul is the captive being led, not the conqueror.

Evidence tier: N/A

Marcion: uncertain

ATT 2:15 **For we are a sweet aroma of Christ to God, in those who are saved, and in those who perish;**

Evidence tier: N/A

Marcion: uncertain

ATT 2:16 **to the one a stench from death to death; to the other a sweet aroma from life to life. Who is sufficient for these things?**

Evidence tier: N/A

Marcion: uncertain

ATT 2:17 **For we are not as so many, peddling the word of God. But as of sincerity, but as of God, in the sight of God, we speak in Christ.**

Evidence tier: N/A

Marcion: uncertain

CHAPTER 3

ATT 3:1 **Are we beginning again to commend ourselves? Or do we need, as do some, letters of commendation to you or from you?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 3.1-2)

ATT 3:2 **You are our letter, written in our hearts, known and read by all men;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 3.1-2)

ATT 3:3 **being revealed that you are a letter of Christ, served by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets that are hearts of flesh.**

Evidence tier: N/A

Marcion: uncertain

ATT 3:4 **Such confidence we have through Christ toward God;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 3.4-5)

ATT 3:5 **not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 3.4-5)

ATT 3:6 **who also made us sufficient as servants of a new covenant; not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life.**

"The letter kills, but the Spirit gives life" — γράμμα ἀποκτέννει, τὸ δὲ πνεῦμα ζῳοποιεῖ. One of the most important verses for Marcionite hermeneutics. The written Torah kills; the Spirit of Christ gives life.

Evidence tier: N/A

Marcion: uncertain

ATT 3:7 **But if the service of death, written engraved on stones, came with glory, so that the children of Israel could not look steadfastly on the face of Moses for the glory of his face, which was passing away;**

> "The service of death, written engraved on stones, came with glory, so that the children of Israel couldn't look at Moses' face." Uses "children of Israel" as the primary covenant community in a typological argument establishing the new covenant's superiority. Israel as covenant baseline: even when arguing for supersession, the passage keeps Israel as the reference point from which the new covenant is measured. Borderline ATT — the argument is ultimately anti-law. Note added for the Israel-as-covenant-baseline theme.
>
> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 3:8 **won't service of the Spirit be with much more glory?**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 3:9 **For if the service of condemnation has glory, the service of righteousness exceeds much more in glory.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 3:10 **For most certainly that which has been made glorious has not been made glorious in this respect, by reason of the glory that surpasses.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 3:11 **For if that which passes away was with glory, much more that which remains is in glory.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 3:12 **Having therefore such a hope, we use great boldness of speech,**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 3.12)

ATT 3:13 **and not as Moses, who put a veil on his face, that the children of Israel wouldn't look steadfastly on the end of that which was passing away.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT	3:14	**But their minds were hardened, for until this very day at the reading of the old covenant the same veil remains, because in Christ it passes away.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT	3:15	**But to this day, when Moses is read, a veil lies on their heart.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT	3:16	**But whenever one turns to the Lord, the veil is taken away.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT	3:17	**Now the Lord is the Spirit and where the Spirit of the Lord is, there is liberty.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 3.17)

ATT	3:18	**But we all, with unveiled face seeing the glory of the Lord as in a mirror, are transformed into the same image from glory to glory, even as from the Lord, the Spirit.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

CHAPTER 4

ATT 4:1 **Therefore seeing we have this ministry, even as we obtained mercy, we don't faint.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 4.1-3)

ATT 4:2 **But we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 4.1-3)

ATT 4:3 **Even if our Good News is veiled, it is veiled in those who are dying;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 4.1-3)

ATT 4:4 **in whom the god of this world has blinded the minds of the unbelieving, that the light of the Good News of the glory of Christ, who is the image of God, should not dawn on them.**

Evidence tier: N/A

Marcion: uncertain

ATT 4:5 **For we don't preach ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake;**

Evidence tier: N/A

Marcion: uncertain

ATT 4:6 **seeing it is God who said, "Light will shine out of darkness," who has shone in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.**

"God, who said 'Let light shine out of darkness'" — follows immediately after 4:4. If the "god of this world" in 4:4 is the creator, then 4:6 names a different God who brings the light of Christ. The juxtaposition is the crux of the Marcionite reading.

Evidence tier: N/A

Marcion: uncertain

ATT 4:7 **But we have this treasure in clay vessels, that the exceeding greatness of the power may be of God, and not from ourselves.**

"We have this treasure in clay vessels" — the weakness-vessel metaphor. Paul's theology of power-through-weakness, developed fully in chs. 10-13.

Evidence tier: N/A

Marcion: uncertain

ATT 4:8 **We are pressed on every side, yet not crushed; perplexed, yet not to despair;**

Evidence tier: N/A

Marcion: uncertain

ATT 4:9 **pursued, yet not forsaken; struck down, yet not destroyed;**

Evidence tier: N/A

Marcion: uncertain

ATT 4:10 **always carrying in the body the putting to death of the Lord Jesus, that the life of Jesus may also be revealed in our body.**

Evidence tier: N/A

Marcion: uncertain

ATT 4:11 **For we who live are always delivered to death for Jesus' sake, that the life also of Jesus may be revealed in our mortal flesh.**

Evidence tier: N/A

Marcion: uncertain

ATT 4:12 **So then death works in us, but life in you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 4.12)

ATT PAR 4:13 **But having the same spirit of faith, according to that which is written, "I believed, and therefore I spoke." We also believe, and therefore also we speak;**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

MA — Marcionite Absence (dual-source: Harnack + Epiphanius)

Harnack records that the citation frame 'according to that which is written' was absent from Marcion's text, and Epiphanius independently confirms the same excision. The absence fits the broader removal of OT citation apparatus.

PI — Partial interpolation candidate. The phrase 'according to that which is written' may be a later addition. By attaching Paul's statement to Psalm 116:10, the phrase grounds the verse in Jewish scripture and serves the proto-orthodox reattachment of Paul to the Creator's scriptural tradition.

Evidence tier: N/A

Marcion: uncertain

ATT 4:14 **knowing that he who raised the Lord Jesus will raise us also with Jesus, and will present us with you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 4.14-15)

ATT 4:15 **For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound to the glory of God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 4.14-15)

ATT 4:16 **Therefore we don't faint, but though our outward man is decaying, yet our inward man is renewed day by day.**

"Though our outer person is decaying, yet our inner person is renewed day by day" — the inner/outer person distinction. Consistent with Paul's spiritual (not physical) resurrection theology.

Evidence tier: N/A

Marcion: uncertain

ATT 4:17 **For our light affliction, which is for the moment, works for us more and more exceedingly an eternal weight of glory;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 4.17)

ATT 4:18 **while we don't look at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.**

Evidence tier: N/A

Marcion: uncertain

CHAPTER 5

ATT 5:1 **For we know that if the earthly house of our tent is dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.**

5:1-21: The tent and the building; the new creation. Among the most Marcionite passages in the corpus. The mortal body as a tent pitched in the Demiurge's world; the eternal dwelling in heaven not built by human hands. Authentic core throughout.

Evidence tier: N/A

Marcion: uncertain

ATT 5:2 **For most certainly in this we groan, longing to be clothed with our habitation which is from heaven;**

Evidence tier: N/A

Marcion: uncertain

ATT 5:3 **if so be that being clothed we will not be found naked.**

Evidence tier: N/A

Marcion: uncertain

ATT 5:4 **For indeed we who are in this tent do groan, being burdened; not that we desire to be unclothed, but that we desire to be clothed, that what is mortal may be swallowed up by life.**

Evidence tier: N/A

Marcion: uncertain

ATT 5:5 **Now he who made us for this very thing is God, who also gave to us the down payment of the Spirit.**

Evidence tier: N/A

Marcion: uncertain

ATT 5:6 **Therefore we are always confident and know that while we are at home in the body, we are absent from the Lord;**

Evidence tier: N/A

Marcion: uncertain

ATT 5:7 **for we walk by faith, not by sight.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.7)

ATT 5:8 **We are courageous, I say, and are willing rather to be absent from the body, and to be at home with the Lord.**

Evidence tier: N/A

Marcion: uncertain

ATT 5:9 **Therefore also we make it our aim, whether at home or absent, to be well pleasing to him.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.9)

SUS 5:10 **For we must all be revealed before the judgment seat of Christ; that each one may receive the things in the body, according to what he has done, whether good or bad.**

Confidence: 45% · POSSIBLE HW

HW — Later Marcionite resistance to the judgment-seat verse shows the passage sat awkwardly with the good-God reading; the signal records that hostile reception rather than direct proto-orthodox defence.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: uncertain

ATT 5:11 **Knowing therefore the fear of the Lord, we persuade men, but we are revealed to God; and I hope that we are revealed also in your consciences.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.11-16)

ATT 5:12 **For we are not commending ourselves to you again, but speak as giving you occasion of boasting on our behalf, that you may have something to answer those who boast in appearance, and not in heart.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.11-16)

ATT 5:13 **For if we are beside ourselves, it is for God. Or if we are of sober mind, it is for you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.11-16)

ATT 5:14 **For the love of Christ constrains us; because we judge thus, that one died for all, therefore all died.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.11-16)

ATT 5:15 **He died for all, that those who live should no longer live to themselves, but to him who for their sakes died and rose again.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.11-16)

ATT 5:16 **Therefore we know no one after the flesh from now on. Even though we have known Christ after the flesh, yet now we know him so no more.**

"Even though we have known Christ after the flesh, yet now we know him so no more" — Paul dismisses the historical Jesus in favour of the risen Christ. Key text for Marcionite Christology.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.11-16)

ATT 5:17 **Therefore if anyone is in Christ, he is a new creation. The old things have passed away. Behold, all things have become new.**

"If anyone is in Christ, he is a new creation. The old things have passed away; behold, all things have become new" — the new creation motif. Central to Pauline and Marcionite theology.

Evidence tier: N/A

Marcion: uncertain

ATT 5:18 **But all things are of God, who reconciled us to himself through Jesus Christ, and gave to us the ministry of reconciliation;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 5:19 **namely, that God was in Christ reconciling the world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 5:20 **We are therefore ambassadors on behalf of Christ, as though God were entreating by us: we beg you on behalf of Christ, be reconciled to God.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 5:21 **For him who knew no sin he made to be sin on our behalf; so that in him we might become the righteousness of God.**

> "He made him who knew no sin to be sin on our behalf, so that in him we might become the righteousness of God" — the great exchange. Paul's most concentrated atonement theology.
>
> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

CHAPTER 6

ATT 6:1 **Working together, we entreat also that you do not receive the grace of God in vain,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 6:2 **for he says, "At an acceptable time I listened to you, in a day of salvation I helped you." Behold, now is the acceptable time. Behold, now is the day of salvation.**

OT citation (Isaiah 49:8) used as a pointer — immediately reframed: "Behold, now is the favourable time." Paul uses the OT text as a marker of discontinuity, not continuity: the "acceptable time" Isaiah announced has arrived, which means the prior era has ended. The citation functions as a terminus marker, not as ongoing OT authority.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 6:3 **We give no occasion of stumbling in anything, that our service may not be blamed,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 6:4 **but in everything commending ourselves, as servants of God, in great endurance, in afflictions, in hardships, in distresses,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 6:5 **in beatings, in imprisonments, in riots, in labors, in watchings, in fastings;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 6:6 **in pureness, in knowledge, in perseverance, in kindness, in the Holy Spirit, in sincere love,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 6:7 **in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 6:8 **by glory and dishonor, by evil report and good report; as deceivers, and yet true;**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 6:9 **as unknown, and yet well known; as dying, and behold, we live; as punished, and not killed;**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 6:10 **as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 6:11 **Our mouth is open to you, Corinthians. Our heart is enlarged.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 6:12 **You are not restricted by us, but you are restricted by your own affections.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

ATT 6:13 **Now in return, I speak as to my children, you also open your hearts.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 5.18-7.1)

REM 6:14 **Don't be unequally yoked with unbelievers, for what fellowship have righteousness and iniquity? Or what fellowship has light with darkness?**

> **Confidence:** 93% · CONFIRMED MA SR WS IU
>
> MA-ind.: 73% · PROBABLE WS SR IU
>
> Part of the 2 Cor 6:14-7:1 unequal-yoke unit. The unit is treated as REM under the existing adjudication on combined Marcionite absence, structural rupture, vocabulary/style, and institutional-utility evidence.
>
> **Evidence tier:** Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.
>
> **Marcion:** unattested (BeDuhn (2013): '2 Cor 5.18-7.1 is unattested')

REM 6:15 **What agreement has Christ with Belial? Or what portion has a believer with an unbeliever?**

> **Confidence:** 93% · CONFIRMED
>
> "Belial" — a Jewish demonological term from Dead Sea Scrolls literature, absent from all authentic Paul.
>
> **Evidence tier:** Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.
>
> **Marcion:** unattested (BeDuhn (2013): '2 Cor 5.18-7.1 is unattested')

REM 6:16 **What agreement has a temple of God with idols? For you are a temple of the living God. Even as God said, "I will dwell in them, and walk in them; and I will be their God, and they will be my people."**

> **Confidence:** 93% · CONFIRMED AC SR WS
>
> **AC** — Argument Completion
>
> Part of 6:14-7:1 block. See note on 6:14.
>
> **SR** — Structural Disruption
>
> 6:14-7:1: The unequal yoke passage — "Do not be unequally yoked with unbelievers; come out from among them." Walker [independent scholar] identifies 6:14-7:1 as a non-Pauline interpolation on three grounds: Qumranic vocabulary appearing nowhere else in Paul, abrupt interruption of context (6:13 flows directly to 7:2 without it), and theological framework inconsistent with Paul's own view of separation.
>
> **WS** — Writing-Style Deviation
>
> Shares the evidence base described under AC.
>
> **Evidence tier:** Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.
>
> **Marcion:** unattested (BeDuhn (2013): '2 Cor 5.18-7.1 is unattested')

REM 6:17 **Therefore "'Come out from among them, and be separate,' says the Lord. 'Touch no unclean thing. I will receive you.**

> **Confidence:** 93% · CONFIRMED AC

Confidence: inherited from block — see note on 6:14 AC

Part of 6:14-7:1 block. See note on 6:14 and 6:16.

AC — 2 Corinthians 6:17 functions as an internal step in the block anchored at 2 Corinthians 6:14: 'Therefore "'Come out from among them, and be separate,' says the Lord. 'Touch no unclean thing. I will receive you.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): '2 Cor 5.18-7.1 is unattested')

REM 6:18 **I will be to you a Father. You will be to me sons and daughters,' says the Lord Almighty."**

Confidence: 93% · CONFIRMED AC

Confidence: inherited from block — see note on 6:14 AC

Part of 6:14-7:1 block. See note on 6:14 and 6:16.

AC — 2 Corinthians 6:18 functions as an internal step in the block anchored at 2 Corinthians 6:14: 'I will be to you a Father. You will be to me sons and daughters,' says the Lord Almighty."' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): '2 Cor 5.18-7.1 is unattested')

CHAPTER 7

REM 7:1 **Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.**

Confidence: 73% · PROBABLE SR AC IU

Boundary verse of the 2 Cor 6:14-7:1 unequal-yoke unit. The status remains REM because this row belongs to the larger adjudicated unit; the lower row-level score marks boundary uncertainty, not a change to the published flag.

Evidence tier: Tier 2 — Scholarly consensus: Marcion unattested

Marcion: unattested (BeDuhn (2013): '2 Cor 5.18-7.1 is unattested')

ATT 7:2 **Open your hearts to us. We wronged no one. We corrupted no one. We took advantage of no one.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 7:3 **I say this not to condemn you, for I have said before, that you are in our hearts to die together and live together.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 7:4 **Great is my boldness of speech toward you. Great is my boasting on your behalf. I am filled with comfort. I overflow with joy in all our affliction.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 7:5 **For even when we had come into Macedonia, our flesh had no relief, but we were afflicted on every side. Fightings were outside. Fear was inside.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 7:6 **Nevertheless, he who comforts the lowly, God, comforted us by the coming of Titus;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 7:7 **and not by his coming only, but also by the comfort with which he was comforted in you, while he told us of your longing, your mourning, and your zeal for me; so that I rejoiced still more.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 7:8 **For though I made you sorry with my letter, I do not regret it, though I did regret it. For I see that my letter made you sorry, though just for a while.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 7:9 **I now rejoice, not that you were made sorry, but that you were made sorry to repentance. For you were made sorry in a godly way, that you might suffer loss by us in nothing.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 7:10 **For godly sorrow produces repentance to salvation, which brings no regret. But the sorrow of the world produces death.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 7:11 **For behold, this same thing, that you were made sorry in a godly way, what earnest care it worked in you. Yes, what defense, indignation, fear, longing, zeal, and vengeance! In everything you demonstrated yourselves to be pure in the matter.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 7:12 **So although I wrote to you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be revealed in you in the sight of God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 7:13 **Therefore we have been comforted. In our comfort we rejoiced the more exceedingly for the joy of Titus, because his spirit has been refreshed by you all.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 7:14 **For if in anything I have boasted to him on your behalf, I was not disappointed. But as we spoke all things to you in truth, so our glorying also which I made before Titus was found to be truth.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 7:15 **His affection is more abundantly toward you, while he remembers all of your obedience, how with fear and trembling you received him.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 7:16 **I rejoice that in everything I am confident concerning you.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

CHAPTER 8

ATT 8:1 **Moreover, brothers, we make known to you the grace of God which has been given in the assemblies of Macedonia;**

8:1-9:15: The collection for Jerusalem. Paul urges generosity. These chapters are theologically consistent with Paul but have no interpolation markers. The collection itself created theological controversy: Marcion, who rejected Jewish continuity, presumably had little use for a collection benefiting Jerusalem. These chapters may have been absent from the Apostolikon. Unconfirmed that they were present but possibly reduced.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:2 **how that in much proof of affliction the abundance of their joy and their deep poverty abounded to the riches of their generosity.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:3 **For according to their power, I testify, yes and beyond their power, they gave of their own accord,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:4 **begging us with much entreaty to receive this grace and the fellowship in the service to the saints.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:5 **This was not as we had expected, but first they gave their own selves to the Lord, and to us through the will of God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:6 **So we urged Titus, that as he had made a beginning before, so he would also complete in you this grace.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:7 **But as you abound in everything, in faith, utterance, knowledge, all earnestness, and in your love to us, see that you also abound in this grace.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:8 **I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:9 **For you know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might become rich.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:10 **I give a judgment in this: for this is expedient for you, who were the first to start a year ago, not only to do, but also to be willing.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:11 **But now complete the doing also, that as there was the readiness to be willing, so there may be the completion also out of your ability.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:12 **For if the readiness is there, it is acceptable according to what you have, not according to what you don't have.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:13 **For this is not that others may be eased and you distressed,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:14 **but for equality. Your abundance at this present time supplies their lack, that their abundance also may become a supply for your lack; that there may be equality.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:15 **As it is written, "He who gathered much had nothing left over, and he who gathered little had no lack."**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:16 **But thanks be to God, who puts the same earnest care for you into the heart of Titus.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:17 **For he indeed accepted our exhortation, but being himself very earnest, he went out to you of his own accord.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:18 **We have sent together with him the brother whose praise in the Good News is known throughout all the assemblies.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:19 **Not only so, but he was also appointed by the assemblies to travel with us in this grace, which is served by us to the glory of the Lord himself, and to show our readiness.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:20 **We are avoiding this, that any man should blame us concerning this abundance which is administered by us.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:21 **Having regard for honorable things, not only in the sight of the Lord, but also in the sight of men.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:22 **We have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he has in you.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:23 **As for Titus, he is my partner and fellow worker for you. As for our brothers, they are the apostles of the assemblies, the glory of Christ.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 8:24 **Therefore show the proof of your love to them before the assemblies, and of our boasting on your behalf.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

CHAPTER 9

ATT 9:1 **It is indeed unnecessary for me to write to you concerning the service to the saints,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 9:2 **for I know your readiness, of which I boast on your behalf to them of Macedonia, that Achaia has been prepared for a year past. Your zeal has stirred up very many of them.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 9:3 **But I have sent the brothers that our boasting on your behalf may not be in vain in this respect, that, just as I said, you may be prepared,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 9:4 **lest by any means, if anyone from Macedonia comes there with me and finds you unprepared, we (to say nothing of you) would be disappointed in this confident boasting.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 9:5 **I thought it necessary therefore to entreat the brothers that they would go before to you, and arrange ahead of time the generous gift that you promised before, that the same might be ready as a matter of generosity, and not of greediness.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 9:6 **Remember this: he who sows sparingly will also reap sparingly. He who sows bountifully will also reap bountifully.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 9:7 **Let each man give according as he has determined in his heart; not grudgingly, or under compulsion; for God loves a cheerful giver.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 9:8 **And God is able to make all grace abound to you, that you, always having all sufficiency in everything, may abound to every good work.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 9:9 **As it is written, "He has scattered abroad, he has given to the poor. His righteousness remains forever."**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 9:10 **Now may he who supplies seed to the sower and bread for food, supply and multiply your seed for sowing, and increase the fruits of your righteousness;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 9:11 **you being enriched in everything to all generosity, which produces through us thanksgiving to God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 9:12 **For this service of giving that you perform not only makes up for lack among the saints, but abounds also through much giving of thanks to God;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 9:13 **seeing that through the proof given by this service, they glorify God for the obedience of your confession to the Good News of Christ, and for the generosity of your contribution to them and to all;**

	Evidence tier: N/A **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)
ATT 9:14	**while they themselves also, with supplication on your behalf, yearn for you by reason of the exceeding grace of God in you.**
	Evidence tier: N/A **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)
ATT 9:15	**Now thanks be to God for his unspeakable gift!**
	Evidence tier: N/A **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

CHAPTER 10

ATT 10:1 **Now I Paul, myself, entreat you by the humility and gentleness of Christ; I who in your presence am lowly among you, but being absent am bold toward you.**

10:1-11:33: Paul's self-defence and the fool's speech. Authentic throughout. Paul is defending his apostolic authority against unnamed opponents. The boasting is ironic — he calls it foolish and then does it.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:2 **Yes, I beg you that I may not, when present, show courage with the confidence with which I intend to be bold against some, who consider us to be walking according to the flesh.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:3 **For though we walk in the flesh, we don't wage war according to the flesh;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:4 **for the weapons of our warfare are not of the flesh, but mighty before God to the throwing down of strongholds,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:5 **throwing down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:6 **and being in readiness to avenge all disobedience, when your obedience will be made full.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:7 **Do you look at things only as they appear in front of your face? If anyone trusts in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also we are Christ's.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:8 **For though I should boast somewhat abundantly concerning our authority, (which the Lord gave for building you up, and not for casting you down) I will not be disappointed,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:9 **that I may not seem as if I desire to terrify you by my letters.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:10 **For, "His letters", they say, "are weighty and strong, but his bodily presence is weak, and his speech is despised."**

"His letters are weighty and strong, but his bodily presence is weak" — Paul quotes his critics. A rare glimpse of how Paul was perceived. The weakness is itself theological.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:11 **Let such a person consider this, that what we are in word by letters when we are absent, such are we also in deed when we are present.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:12 **For we are not bold to number or compare ourselves with some of those who commend themselves. But they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:13 **But we will not boast beyond proper limits, but within the boundaries with which God appointed to us, which reach even to you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:14 **For we don't stretch ourselves too much, as though we didn't reach to you. For we came even as far as to you with the Good News of Christ,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:15 **not boasting beyond proper limits in other men's labors, but having hope that as your faith grows, we will be abundantly enlarged by you in our sphere of influence,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:16 **so as to preach the Good News even to the parts beyond you, not to boast in what someone else has already done.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:17 **But "he who boasts, let him boast in the Lord."**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 10:18 **For it isn't he who commends himself who is approved, but whom the Lord commends.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

CHAPTER 11

ATT 11:1 **I wish that you would bear with me in a little foolishness, but indeed you do bear with me.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 7.2-11.1)

ATT 11:2 **For I am jealous over you with a godly jealousy. For I married you to one husband, that I might present you as a pure virgin to Christ.**

Evidence tier: N/A

Marcion: uncertain

ATT 11:3 **But I am afraid that somehow, as the serpent deceived Eve in his craftiness, so your minds might be corrupted from the simplicity that is in Christ.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.3-12)

ATT 11:4 **For if he who comes preaches another Jesus, whom we did not preach, or if you receive a different spirit, which you did not receive, or a different "good news", which you did not accept, you put up with that well enough.**

"If someone comes and preaches another Jesus, or you receive a different spirit, or a different gospel" — Paul warns against rival missionaries. The "different gospel" language echoes Galatians 1:6-9.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.3-12)

ATT 11:5 **For I reckon that I am not at all behind the very best apostles.**

"I consider myself not at all inferior to the very best apostles" — ὑπερλίαν ἀποστόλων. Paul sarcastically calls rival apostles "super-apostles." The identity of these figures is debated (Jerusalem pillars? Apollos? Other missionaries?).

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.3-12)

ATT 11:6 **But though I am unskilled in speech, yet I am not unskilled in knowledge. No, in every way we have been revealed to you in all things.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.3-12)

ATT 11:7 **Or did I commit a sin in humbling myself that you might be exalted, because I preached to you God's Good News free of charge?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.3-12)

ATT 11:8 **I robbed other assemblies, taking wages from them that I might serve you.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.3-12)

ATT 11:9 **When I was present with you and was in need, I wasn't a burden on anyone, for the brothers, when they came from Macedonia, supplied the measure of my need. In everything I kept myself from being burdensome to you, and I will continue to do so.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.3-12)

ATT 11:10 **As the truth of Christ is in me, no one will stop me from this boasting in the regions of Achaia.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.3-12)

ATT 11:11 **Why? Because I don't love you? God knows.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.3-12)

ATT 11:12 **But what I do, that I will do, that I may cut off occasion from them that desire an occasion, that in which they boast, they may be found even as we.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.3-12)

ATT 11:13 **For such men are false apostles, deceitful workers, masquerading as Christ's apostles.**

Evidence tier: N/A
Marcion: uncertain

ATT 11:14 **And no wonder, for even Satan masquerades as an angel of light.**

Evidence tier: N/A
Marcion: uncertain

ATT 11:15 **It is no great thing therefore if his servants also masquerade as servants of righteousness, whose end will be according to their works.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:16 **I say again, let no one think me foolish. But if so, yet receive me as foolish, that I also may boast a little.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:17 **That which I speak, I don't speak according to the Lord, but as in foolishness, in this confidence of boasting.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:18 **Seeing that many boast after the flesh, I will also boast.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:19 **For you bear with the foolish gladly, being wise.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:20 **For you bear with a man, if he brings you into bondage, if he devours you, if he takes you captive, if he exalts himself, if he strikes you on the face.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:21 **I speak by way of disparagement, as though we had been weak. Yet in whatever way anyone is bold (I speak in foolishness), I am bold also.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:22 **Are they Hebrews? So am I. Are they Israelites? So am I. Are they the offspring of Abraham? So am I.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:23 **Are they servants of Christ? (I speak as one beside himself) I am more so; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths often.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:24 **Five times from the Jews I received forty stripes minus one.**

11:24-27: Paul's catalogue of sufferings. "Five times I received forty stripes minus one" — autobiographical detail unparalleled in the NT. Confirms the intensity of his mission.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:25 **Three times I was beaten with rods. Once I was stoned. Three times I suffered shipwreck. I have been a night and a day in the deep.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:26 **I have been in travels often, perils of rivers, perils of robbers, perils from my countrymen, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brothers;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:27 **in labor and travail, in watchings often, in hunger and thirst, in fastings often, and in cold and nakedness.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:28 **Besides those things that are outside, there is that which presses on me daily: anxiety for all the assemblies.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:29 **Who is weak, and I am not weak? Who is caused to stumble, and I don't burn with indignation?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:30 **If I must boast, I will boast of the things that concern my weakness.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:31 **The God and Father of the Lord Jesus Christ, he who is blessed forever more, knows that I don't lie.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:32 **In Damascus the governor under King Aretas guarded the Damascenes' city, desiring to arrest me.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 11:33 **Through a window I was let down in a basket by the wall, and escaped his hands.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

CHAPTER 12

ATT 12:1 **It is doubtless not profitable for me to boast. For I will come to visions and revelations of the Lord.**

12:7-9: The "thorn in the flesh" — Paul's unspecified affliction, called "a messenger of Satan," placing suffering in the Demiurge's domain. But God's response is grace: "My grace is sufficient for you, for my power is made perfect in weakness" (v.9). Grace does not eliminate suffering — it transforms its meaning.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 11.15-12.1)

ATT 12:2 **I know a man in Christ, fourteen years ago (whether in the body, I don't know, or whether out of the body, I don't know; God knows), such a one caught up into the third heaven.**

"I know a man in Christ who fourteen years ago was caught up to the third heaven" — Paul's mystical ascent experience. He speaks in the third person out of rhetorical humility.

Evidence tier: N/A

Marcion: uncertain

ATT 12:3 **I know such a man (whether in the body, or outside of the body, I don't know; God knows),**

Evidence tier: N/A

Marcion: uncertain

ATT 12:4 **how he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.**

Evidence tier: N/A

Marcion: uncertain

ATT 12:5 **On behalf of such a one I will boast, but on my own behalf I will not boast, except in my weaknesses.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 12.5-6)

ATT 12:6 **For if I would desire to boast, I will not be foolish; for I will speak the truth. But I refrain, so that no man may think more of me than that which he sees in me, or hears from me.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 12.5-6)

ATT 12:7 **By reason of the exceeding greatness of the revelations, that I should not be exalted excessively, there was given to me a thorn in the flesh, a messenger of Satan to torment me, that I should not be exalted excessively.**

Evidence tier: N/A

Marcion: uncertain

ATT 12:8 **Concerning this thing, I begged the Lord three times that it might depart from me.**

Evidence tier: N/A

Marcion: uncertain

ATT 12:9 **He has said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Most gladly therefore I will rather glory in my weaknesses, that the power of Christ may rest on me.**

"My grace is sufficient for you, for my power is made perfect in weakness" — the theological climax of 2 Corinthians. Power-through-weakness is Paul's answer to the super-apostles.

Evidence tier: N/A

Marcion: uncertain

ATT 12:10 **Therefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake. For when I am weak, then am I strong.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 12.10-21)

ATT 12:11 **I have become foolish in boasting. You compelled me, for I ought to have been commended by you, for in nothing was I inferior to the very best apostles, though I am nothing.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 12.10-21)

ATT 12:12 **Truly the signs of an apostle were worked among you in all perseverance, in signs and wonders and mighty works.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 12.10-21)

ATT 12:13 **For what is there in which you were made inferior to the rest of the assemblies, unless it is that I myself was not a burden to you? Forgive me this wrong.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 12.10-21)

ATT 12:14 **Behold, this is the third time I am ready to come to you, and I will not be a burden to you; for I seek not your possessions, but you. For the children ought not to save up for the parents, but the parents for the children.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 12.10-21)

ATT 12:15 **I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 12.10-21)

ATT 12:16 **But be it so, I did not myself burden you. But, being crafty, I caught you with deception.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 12.10-21)

ATT 12:17 **Did I take advantage of you by anyone of them whom I have sent to you?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 12.10-21)

ATT 12:18 **I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? Didn't we walk in the same spirit? Didn't we walk in the same steps?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 12.10-21)

ATT 12:19 **Again, do you think that we are excusing ourselves to you? In the sight of God we speak in Christ. But all things, beloved, are for your edifying.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 12.10-21)

ATT 12:20 **For I am afraid that by any means, when I come, I might find you not the way I want to, and that I might be found by you as you don't desire; that by any means there would be strife, jealousy, outbursts of anger, factions, slander, whisperings, proud thoughts, riots;**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 12.10-21)

ATT 12:21 **that again when I come my God would humble me before you, and I would mourn for many of those who have sinned before now, and not repented of the uncleanness and sexual immorality and lustfulness which they committed.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 12.10-21)

CHAPTER 13

ATT 13:1 **This is the third time I am coming to you. "At the mouth of two or three witnesses shall every word be established."**

Evidence tier: N/A
Marcion: uncertain

ATT 13:2 **I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, I write to those who have sinned before now, and to all the rest, that, if I come again, I will not spare;**

Evidence tier: N/A
Marcion: uncertain

ATT 13:3 **seeing that you seek a proof of Christ who speaks in me; who toward you is not weak, but is powerful in you.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 13.3-9)

ATT 13:4 **For he was crucified through weakness, yet he lives through the power of God. For we also are weak in him, but we will live with him through the power of God toward you.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 13.3-9)

ATT 13:5 **Examine your own selves, whether you are in the faith. Test your own selves. Or don't you know as to your own selves, that Jesus Christ is in you?—unless indeed you are disqualified.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 13.3-9)

ATT 13:6 **But I hope that you will know that we aren't disqualified.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 13.3-9)

ATT 13:7 **Now I pray to God that you do no evil; not that we may appear approved, but that you may do that which is honorable, though we are as reprobate.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 13.3-9)

ATT 13:8 **For we can do nothing against the truth, but for the truth.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 13.3-9)

ATT 13:9 **For we rejoice when we are weak and you are strong. And this we also pray for, even your perfecting.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 13.3-9)

ATT 13:10 **For this cause I write these things while absent, that I may not deal sharply when present, according to the authority which the Lord gave me for building up, and not for tearing down.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 13:11 **Finally, brothers, rejoice. Be perfected, be comforted, be of the same mind, live in peace, and the God of love and peace will be with you.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 13.11-14)

ATT 13:12 **Greet one another with a holy kiss.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 13.11-14)

ATT 13:13 **All the saints greet you.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 13.11-14)

ATT 13:14 **The grace of the Lord Jesus Christ, God's love, and the fellowship of the Holy Spirit, be with you all. Amen.**

Trinitarian formula note: retained as ATT under the existing adjudication. The verse has been discussed because of later doctrinal use, but this cleanup does not alter its status or convert that discussion into a removal signal.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Cor 13.11-14)

Galatians

Written circa 48–55 CE. The least-edited authentic letter — the raw Pauline core requiring almost no reconstruction. Polycarp does not cite Galatians directly but its radical content was never domesticated by the tradition. Date contested; most place it in the early to mid 50s.

Signal Key

MA	Marcionite absence — direct or block-inherited (weight 0.75)	**MA†**	qualified Marcionite absence — indirect or contested (weight 0.65)
IA	internal anachronism / independent attestation (weight 0.9)	**SR**	structural rupture — coherence broken by passage
WS	Walker (2001) vocabulary and linguistic identification	**AC**	argument completes without passage
HS	hostile silence — fathers argue past passage without quoting	**HW**	hostile awkward defence — argument weakened by passage
TC	temporal correlation — anachronistic content	**PI**	positional instability — floating in manuscript tradition
IU	institutional utility — passage benefits later institution (weight 0.1)	**DSB**	directional signature, block-confirming — second-pass audit confirms a first-pass block anomaly (weight 0.4)

CHAPTER 1

ATT 1:1 **Paul, an apostle (not from men, nor through man, but through Jesus Christ, and God the Father, who raised him from the dead),**

Single-source MA claim not directly verified.

Evidence tier: N/A

Marcion: uncertain

ATT 1:2 **and all the brothers who are with me, to the assemblies of Galatia:**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 1.2)

ATT 1:3 **Grace to you and peace from God the Father, and our Lord Jesus Christ,**

Opening salutation formula. Present in Marcion's Apostolikon.

Evidence tier: N/A

Marcion: uncertain

ATT 1:4 **who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father—**

Directional only. Galatians 1:4-5 is unattested in Marcionite sources, and the main Galatians commentary in Sources treats the closing phrase as integral to Paul's own expansion of the opening formula. No source-backed basis remains for a formal partial at 'our God and Father.'

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 1.4-5)

ATT 1:5 **to whom be the glory forever and ever. Amen.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 1.4-5)

ATT 1:6 **I marvel that you are so quickly deserting him who called you in the grace of Christ to a different "good news";**

"I marvel that you are so quickly deserting" — the emotional thesis of the letter. No thanksgiving section — Paul is too angry. This is the only Pauline letter that omits the standard opening praise.

Evidence tier: N/A

Marcion: uncertain

ATT 1:7 **and there isn't another "good news." Only there are some who trouble you, and want to pervert the Good News of Christ.**

Evidence tier: N/A
Marcion: uncertain

ATT 1:8 **But even though we, or an angel from heaven, should preach to you any "good news" other than that which we preached to you, let him be cursed.**

Evidence tier: N/A
Marcion: uncertain

ATT 1:9 **As we have said before, so I now say again: if any man preaches to you any "good news" other than that which you received, let him be cursed.**

Evidence tier: N/A
Marcion: uncertain

ATT 1:10 **For am I now seeking the favor of men, or of God? Or am I striving to please men? For if I were still pleasing men, I wouldn't be a servant of Christ.**

Evidence tier: N/A
Marcion: uncertain

ATT 1:11 **But I make known to you, brothers, concerning the Good News which was preached by me, that it is not according to man.**

"The gospel preached by me is not of human origin" — Paul's claim to direct, unmediated revelation. Central to the Marcionite framework.

Evidence tier: N/A
Marcion: uncertain

ATT 1:12 **For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.**

Evidence tier: N/A
Marcion: uncertain

ATT 1:13 **For you have heard of my way of living in time past in the Jews' religion, how that beyond measure I persecuted the assembly of God, and ravaged it.**

Evidence tier: N/A
Marcion: uncertain

ATT 1:14 **I advanced in the Jews' religion beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.**

Evidence tier: N/A
Marcion: uncertain

ATT 1:15 **But when it was the good pleasure of God, who separated me from my mother's womb, and called me through his grace,**

Evidence tier: N/A
Marcion: uncertain

ATT 1:16 **to reveal his Son in me, that I might preach him among the Gentiles, I didn't immediately confer with flesh and blood,**

"I didn't immediately confer with flesh and blood" — Paul's independence from the Jerusalem apostles. Key to establishing an apostolic authority independent of the Twelve.

Evidence tier: N/A
Marcion: uncertain

ATT 1:17 **nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia. Then I returned to Damascus.**

Evidence tier: N/A
Marcion: uncertain

REM 1:18 **Then after three years I went up to Jerusalem to visit Peter, and stayed with him fifteen days.**

Confidence: 88% · CONFIRMED MA HS IU

MA-ind.: 50% · POSSIBLE HS IU

MA — External Marcionite absence: BeDuhn (2013): 'Gal 1.18-24 is unattested'

HS — Tertullian, when quoting Marcion's Galatians, references Paul rebuking Peter (Gal 2:11-14) and accusing false apostles — but makes no mention of the 1:18 visit to Peter, which would be the natural proof text for establishing Paul's legitimate connection to the Jerusalem apostles. If 1:18 existed in Marcion's text, Tertullian would likely cite it to show that even Marcion's own text admits Paul's dependence on Peter. The silence is significant.

IU — The passage serves a clear Catholicising function: it establishes Paul's connection to Peter (the rock of the Roman church), validates the Jerusalem apostolic authority, and portrays Paul as seeking legitimation from the original apostles rather than receiving revelation independently from Christ. This directly counters the transaction/grace reading (preserved in what Marcion did retain) of Paul as the lone apostle who received truth directly from the risen Christ, independent of and in opposition to the Jerusalem pillars. Bauer confirms that Marcion's entire theological project depended on driving 'the Jewish apostles of Jerusalem from the field' — inserting a passage showing Paul visiting Peter for fifteen days undermines this reading entirely.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.
Marcion: unattested (BeDuhn (2013): 'Gal 1.18-24 is unattested')

ATT 1:19 **But of the other apostles I saw no one, except James, the Lord's brother.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 1.18-24)

ATT 1:20 **Now about the things which I write to you, behold, before God, I'm not lying.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 1.18-24)

ATT 1:21 **Then I came to the regions of Syria and Cilicia.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 1.18-24)

ATT 1:22 **I was still unknown by face to the assemblies of Judea which were in Christ,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 1.18-24)

ATT 1:23 **but they only heard: "He who once persecuted us now preaches the faith that he once tried to destroy."**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 1.18-24)

ATT 1:24 **And they glorified God in me.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 1.18-24)

CHAPTER 2

ATT 2:1 **Then after a period of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.**

Evidence tier: N/A
Marcion: uncertain

ATT 2:2 **I went up by revelation, and I laid before them the Good News which I preach among the Gentiles, but privately before those who were respected, for fear that I might be running, or had run, in vain.**

Paul submits his gospel privately to the "pillars" — but presents it as a courtesy, not a subordination. The tension between Paul and Jerusalem is palpable.
Evidence tier: N/A
Marcion: uncertain

ATT 2:3 **But not even Titus, who was with me, being a Greek, was compelled to be circumcised.**

Evidence tier: N/A
Marcion: uncertain

ATT 2:4 **This was because of the false brothers secretly brought in, who stole in to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage;**

Evidence tier: N/A
Marcion: uncertain

ATT 2:5 **to whom we gave no place in the way of subjection, not for an hour, that the truth of the Good News might continue with you.**

Evidence tier: N/A
Marcion: uncertain

ATT 2:6 **But from those who were reputed to be important (whatever they were, it makes no difference to me; God doesn't show partiality to man)—they, I say, who were respected imparted nothing to me,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 2.6-9)

ATT 2:7 **but to the contrary, when they saw that I had been entrusted with the Good News for the uncircumcised, even as Peter with the Good News for the circumcised**

> "The gospel of the uncircumcision was committed to me" — the formal division of mission fields. Paul to Gentiles, Peter to Jews.
>
> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 2.6-9)

ATT 2:8 **(for he who worked through Peter in the apostleship with the circumcised also worked through me with the Gentiles);**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 2.6-9)

ATT 2:9 **and when they perceived the grace that was given to me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcision.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 2.6-9)

ATT 2:10 **They only asked us to remember the poor—which very thing I was also zealous to do.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 2:11 **But when Peter came to Antioch, I resisted him to his face, because he stood condemned.**

> The Antioch Incident: Paul confronts Peter "to his face." The most dramatic inter-apostolic conflict in the NT. Confirms that early Christianity was not unified.
>
> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 2:12 **For before some people came from James, he ate with the Gentiles. But when they came, he drew back and separated himself, fearing those who were of the circumcision.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 2:13 **And the rest of the Jews joined him in his hypocrisy; so that even Barnabas was carried away with their hypocrisy.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 2.13)

ATT 2:14 **But when I saw that they didn't walk uprightly according to the truth of the Good News, I said to Peter before them all, "If you, being a Jew, live as the Gentiles do, and not as the Jews do, why do you compel the Gentiles to live as the Jews do?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 2.14-15)

ATT 2:15 **"We, being Jews by nature, and not Gentile sinners,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 2.14-15)

ATT 2:16 **yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed in Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law, because no flesh will be justified by the works of the law.**

"A person is not justified by works of the law but through faith in Jesus Christ" — the core Pauline doctrine. Stated three times in this single verse for emphasis.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 2.16-17)

ATT 2:17 **But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a servant of sin? Certainly not!**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 2.16-17)

ATT 2:18 **For if I build up again those things which I destroyed, I prove myself a law-breaker.**

Evidence tier: N/A

Marcion: uncertain

ATT 2:19 **For I, through the law, died to the law, that I might live to God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 2.19-20)

ATT 2:20 **I have been crucified with Christ, and it is no longer I that live, but Christ lives in me. That life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself up for me.**

"I have been crucified with Christ; it is no longer I who live, but Christ lives in me" — the single most concentrated expression of Pauline mystical theology.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 2.20-21)

ATT 2:21 **I don't reject the grace of God. For if righteousness is through the law, then Christ died for nothing!"**

"If righteousness comes through the law, then Christ died for nothing" — the logical conclusion of Paul's argument. This verse alone dismantles Torah-observant Christianity.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 2.20-21)

CHAPTER 3

ATT 3:1 **Foolish Galatians, who has bewitched you not to obey the truth, before whose eyes Jesus Christ was openly portrayed among you as crucified?**

"O foolish Galatians, who has bewitched you?" — raw, passionate rhetoric. Unmistakably authentic Paul.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 3.1-5)

ATT 3:2 **I just want to learn this from you: Did you receive the Spirit by the works of the law, or by hearing of faith?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 3.1-5)

ATT 3:3 **Are you so foolish? Having begun in the Spirit, are you now completed in the flesh?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 3.1-5)

ATT 3:4 **Did you suffer so many things in vain, if it is indeed in vain?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 3.1-5)

ATT 3:5 **He therefore who supplies the Spirit to you, and does miracles among you, does he do it by the works of the law, or by hearing of faith?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 3.1-5)

REM 3:6 **Even as Abraham "believed God, and it was counted to him for righteousness."**

Confidence: 88% · CONFIRMED MA SR IU

MA-ind.: 50% · POSSIBLE SR IU

MA — External Marcionite absence: Block-level absence associated with The Abraham-and-Law Amplification (Gal 3:6-3:25).

SR — The Abraham-faith-blessing chain (3:6-9) disrupts the letter's argument. 3:5 establishes Spirit-reception by faith; 3:10 moves to the curse-of-the-law argument. The Abraham block in between introduces covenant-continuity theology — grounding Gentile inclusion in the Abrahamic promise — alien to the letter's consistent anti-law argument. The surrounding argument runs coherently without this material.

IU — The passage serves a Catholicising function: it grounds Christian identity in the Abrahamic covenant, validating Creator-God's promise-keeping capacity, and ties the Gentile mission to OT promise-fulfilment. Tertullian, Marc. 5.4.1-2, confirms that Gal 4:22 was the only Abraham reference in Marcion's Galatians — the systematic expunging of all other Abraham references is precisely the evidence pattern predicted if 3:6-9 is a post-Pauline addition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent

REM 3:7 **Know therefore that those who are of faith, the same are children of Abraham.**

Confidence: 88% · CONFIRMED MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: Block-level absence inherited from Galatians 3:6.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent

REM 3:8 **The Scripture, foreseeing that God would justify the Gentiles by faith, preached the Good News beforehand to Abraham, saying, "In you all the nations will be blessed."**

Confidence: 88% · CONFIRMED MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: Block-level absence inherited from Galatians 3:6.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent

REM 3:9 **So then, those who are of faith are blessed with the faithful Abraham.**

Confidence: 88% · CONFIRMED MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: Block-level absence inherited from Galatians 3:6.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent

ATT **3:10** **For as many as are of the works of the law are under a curse. For it is written, "Cursed is everyone who doesn't continue in all things that are written in the book of the law, to do them."**

Directly attested in Marcion by Epiphanius (Scholion 1), Tertullian (Marc. 5.3.8-10), and Jerome (Comm. Gal. 3.13a). Marcion's text had this verse (with Hab 2:4 quote in 11b per Epiphanius's order: 11b, 10a, 12b). Jerome polemicises against Marcion's interpretation ('twisted the plain word of scripture in such a way as to condemn his own teaching'), which presupposes the verse's presence.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: direct (Epiphanius, Scholion 1; Tertullian, Marc. 5.3.8-10; Jerome, Comm. Gal. 3.13a)

ATT **3:11** **Now that no man is justified by the law before God is evident, for, "The righteous will live by faith."**

Evidence tier: N/A

Marcion: uncertain

ATT **3:12** **The law is not of faith, but, "The man who does them will live by them."**

Evidence tier: N/A

Marcion: uncertain

ATT **3:13** **Christ redeemed us from the curse of the law, having become a curse for us. For it is written, "Cursed is everyone who hangs on a tree,"**

"Christ redeemed us from the curse of the law" — the sharpest anti-nomian statement in the corpus. Key text for Marcionite theology.

Evidence tier: N/A

Marcion: uncertain

ATT PAR **3:14** **that the blessing of Abraham might come on the Gentiles through Christ Jesus; that we might receive the promise of the Spirit through faith.**

Confidence: 86% · CONFIRMED MA† PI

MA-ind.: 45% · POSSIBLE PI

MA — Marcionite attestation / variant evidence: No narrower verse-level citation is recorded in the source data. The verse is retained; the signal records attestation or phrase-level variation rather than whole-verse removal.

MA† — Marcionite Absence (single-source: Harnack; BeDuhn not confirmed)Harnack [adversary of Marcion] records that the first clause of 3:14 — "that the blessing of Abraham might come on the Gentiles through Christ Jesus" — was absent from Marcion's text, while the second clause was retained. Moderate evidence: Harnack is explicit on the fact of absence but this is single-method (his reconstruction only). The absent clause ties the Gentile mission to the Abrahamic covenant — consistent with the pattern of 3:6-9.

PI — Partial interpolation candidate. The phrase 'that the blessing of Abraham might come on the Gentiles through Christ Jesus' may be a later addition. The existing note states that Harnack explicitly records the first clause ('that the blessing of Abraham might come on the Gentiles through Christ Jesus') was absent from Marcion's text while the second clause ('that we might receive the promise of the Spirit through faith') was retained. This pattern fits the proto-orthodox editorial profile precisely: Marcion's Christ-centric soteriology focused on receiving the Spirit through faith in Christ alone, without grounding it in Abrahamic covenant theology.

Evidence tier: N/A

Marcion: uncertain

REM 3:15 **Brothers, speaking of human terms, though it is only a man's covenant, yet when it has been confirmed, no one makes it void, or adds to it.**

Confidence: 92% · CONFIRMED MA SR AC

MA-ind.: 70% · PROBABLE SR AC

MA — External Marcionite absence: Block-level absence associated with The Abraham-Covenant Expansion (Gal 3:6-21).

SR — The transposition of 3:15a to 4:3 is itself a structural signal: the covenant-language elaboration in 3:15b-16 (covenant confirmed, no one annuls or adds to it) forms the structural launch-point for the Abraham-seed argument (3:16-18) that follows. Removing 3:15b disrupts the catena of covenant-reasoning that Tertullian reads in 3:15-4:7.

AC — The argument from 3:14 (receiving the promise of the Spirit through faith) to 3:19 (why then the law?) completes without the Abraham-covenant elaboration of 3:15-18. The interpolated material is a legal-covenant insertion into a Spirit/faith argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent

REM 3:16 **Now the promises were spoken to Abraham and to his offspring. He doesn't say, "To descendants", as of many, but as of one, "To your offspring", which is Christ.**

Confidence: 88% · CONFIRMED MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: Block-level absence inherited from Galatians 3:6.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent

REM 3:17 **Now I say this: A covenant confirmed beforehand by God in Christ, the law, which came four hundred thirty years after, does not annul, so as to make the promise of no effect.**

Confidence: 88% · CONFIRMED MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): 'Gal 3.17-18 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013): 'Gal 3.17-18 is unattested')

REM 3:18 **For if the inheritance is of the law, it is no more of promise; but God has granted it to Abraham by promise.**

Confidence: 88% · CONFIRMED MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): 'Gal 3.17-18 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013): 'Gal 3.17-18 is unattested')

REM 3:19 **Then why is there the law? It was added because of transgressions, until the offspring should come to whom the promise has been made. It was ordained through angels by the hand of a mediator.**

Confidence: 88% · CONFIRMED MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): 'Gal 3.19-21 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013): 'Gal 3.19-21 is unattested')

REM 3:20 **Now a mediator is not between one, but God is one.**

Confidence: 88% · CONFIRMED MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): 'Gal 3.19-21 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013): 'Gal 3.19-21 is unattested')

REM 3:21 **Is the law then against the promises of God? Certainly not! For if there had been a law given which could make alive, most certainly righteousness would have been of the law.**

Confidence: 88% · CONFIRMED MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): 'Gal 3.19-21 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013): 'Gal 3.19-21 is unattested')

ATT 3:22 **But the Scriptures imprisoned all things under sin, that the promise by faith in Jesus Christ might be given to those who believe.**

The variant 'Law for scripture' strengthens Marcion's dualistic Creator-God-of-Law argument (it is the Creator's Law, not abstract 'scripture', that imprisons under sin).

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: direct (Tertullian, Marc. 5.14.11 (direct allusion; 'Law' for 'scripture' variant); BeDuhn First NT 266-67.)

REM 3:23 **But before faith came, we were kept in custody under the law, confined for the faith which should afterwards be revealed.**

Confidence: 93% · CONFIRMED · MA(inferred) IU

MA-ind.: 73% · PROBABLE SR IU AC

SR — The custody/confinement image interrupts Galatians' immediate curse/promise argument by recasting the Law as a temporary protective structure rather than the curse from which Christ redeems in 3:10-14.

AC — The verse supplies the setup for the paidagogos argument in 3:24-25; it completes the inserted pedagogical-law sequence rather than being required by the surrounding faith/promise argument.

MA — External Marcionite absence: BeDuhn (2013) p. 266: 'Gal 3.23-25 is unattested. Harnack regards the verses as omitted.'

IU — The paidagogos metaphor reframes the Law as a positive pedagogical instrument leading to Christ, a Catholicising move that contrasts with authentic Paul's consistent treatment of the Law as curse (3:10, 3:13), slavery (4:1-3, 4:8-9), and that from which Christ liberates (2:19, 5:1).

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) p. 266: 'Gal 3.23-25 is unattested. Harnack regards the verses as omitted.')

REM 3:24 **So that the law has become our tutor to bring us to Christ, that we might be justified by faith.**

Confidence: 96% · CONFIRMED MA SR WS TC IU

MA-ind.: 85% · CONFIRMED SR WS IU TC

WS — The paidagogos formulation is conceptually and rhetorically unlike Paul's sharper Galatians language of curse, slavery, and liberation; it gives the Law a constructive educational role foreign to the letter's dominant polemic.

TC — The positive law-as-tutor framing is exactly the kind of anti-Marcionite rehabilitation of Torah expected during second-century proto-orthodox consolidation.

MA — External Marcionite absence: BeDuhn (2013) p. 266: 'Gal 3.23-25 is unattested. Harnack regards the verses as omitted.'

SR — Shares the evidence base described under MA.

IU — Ehrman's framework confirms proto-orthodox scribes made theological alterations toward institutional positions without systematic recension-wide coordination. The pedagogue metaphor in 3:24 serves precise anti-Marcionite utility: it reframes the law not as curse-bondage-abolished (authentic Paul's position in 3:10, 3:13, 2:19, 5:1) but as divinely-appointed preparatory guide. This rehabilitates Creator-God's law as positive pedagogical instrument — exactly the move needed to counter Marcion's sharp Creator/Redeemer distinction.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) p. 266: 'Gal 3.23-25 is unattested. Harnack regards the verses as omitted.')

REM 3:25 **But now that faith has come, we are no longer under a tutor.**

Confidence: 88% · CONFIRMED MA SR AC IU TC HS

MA-ind.: 92% · CONFIRMED SR AC IU TC HS

Confidence: inherited from block — see note on 3:15

MA — External Marcionite absence: BeDuhn (2013) p. 266: 'Gal 3.23-25 is unattested. Harnack regards the verses as omitted.'

Part of 3:15–25. See note on 3:15.

SR — Galatians 3:25 participates in the structural rupture created by The Abraham-Covenant Expansion (Gal 3:6-21); the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

AC — Galatians 3:25 functions as an internal step in The Abraham-Covenant Expansion (Gal 3:6-21): 'But now that faith has come, we are no longer under a tutor.' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — Galatians 3:25 serves the institutional/theological utility of The Abraham-Covenant Expansion (Gal 3:6-21): 'But now that faith has come, we are no longer under a tutor.' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

TC — Galatians 3:25 fits the historical pressure addressed by The Abraham-Covenant Expansion (Gal 3:6-21): the verse's content is especially useful in the later proto-orthodox/anti-Marcionite setting that the block serves.

HS — Galatians 3:25 would have been useful to hostile anti-Marcionite witnesses if it stood independently in their source text; its absence or indirect handling is significant within The Abraham-Covenant Expansion (Gal 3:6-21).

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (BeDuhn (2013) p. 266: 'Gal 3.23-25 is unattested. Harnack regards the verses as omitted.')

ATT 3:26 **For you are all children of God, through faith in Christ Jesus.**

The verse is authentic Pauline with a textual variant: Marcion reads 'children of faith' (agreeing with Hilary, Gk ms 1175), while the catholic text reads 'children of God through faith'. Whether the Marcionite or catholic form is original is a separate text-critical question that does not affect authorship attribution.

Evidence tier: N/A

Marcion: direct (Tertullian, Adv. Marc. 5.3.11: 'omnes enim filii estis fidei' ('For you are all children of faith') — Marcion's text omits 'of God', which Tertullian charges as erasure of Abraham's name. The verse is directly cited from Marcion's Apostolikon.)

ATT 3:27 **For as many of you as were baptized into Christ have put on Christ.**

Authentic Pauline. No scholar in the interpolation literature (Walker, Munro, O'Neill, Cope, MacDonald, Betz) claims this verse is a post-Pauline insertion. BeDuhn records it as 'unattested' in Marcion (silence in the Fathers) but neither Harnack nor Schmid claimed absence of the baptismal-union verse; their inference targeted only the phrase 'Abraham's seed' in 3:29. Tertullian Adv. Marc. 5.3.11 directly attests 3:26 in Marcion; the silence on 3:27 is selection of prosecutorial ammunition, not evidence of absence.

Evidence tier: N/A

Marcion: uncertain (BeDuhn (2013) p. 267: 'Gal 3.27-29 is unattested' (silence in the Fathers; no scholar claims absence of this verse specifically).)

ATT 3:28 **There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.**

Authentic Pauline — the benchmark of Paul's egalitarian gospel. Walker (2001) treats Gal 3:28 as the criterion of authentic Pauline teaching against which candidate interpolations (e.g. 1 Cor 14:34-35, 1 Cor 11:3-16) are tested: 'Paul's clear statement of equality in Gal 3:28 … carries some weight in determining the authenticity.' Betz, Martyn, Meeks, and MacDonald all treat the verse as a pre-Pauline baptismal formula that Paul is quoting — this is source-critical tradition-history (Paul incorporating early Christian liturgy), not redaction-critical interpolation. BeDuhn records the verse as 'unattested' in Marcion, but this is silence, not absence; Harnack/Schmid targeted only 'Abraham's seed' in 3:29, not the baptismal formula itself. Tertullian's prosecutorial commentary at Adv. Marc. 5.3.11 charges Marcion with erasing 'Abraham's name' in this context, not the Jew/Greek/slave/free/male/female formula — which he would certainly have attacked had it been absent.

Evidence tier: N/A

Marcion: uncertain (BeDuhn (2013) p. 267: 'Gal 3.27-29 is unattested' (silence in the Fathers).)

REM 3:29 **If you are Christ's, then you are Abraham's offspring and heirs according to promise.**

Confidence: 88% · CONFIRMED · MA · IU · AC

MA-ind.: 50% · POSSIBLE IU AC

MA — Inferred/block Marcionite absence: Tertullian, Adv. Marc. 5.3.11 (excision of Abraham's name in this context); Harnack, Marcion p. 73*; BeDuhn (2013) p. 267. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

IU — The phrase 'then you are Abraham's seed and heirs according to promise' performs a precise proto-orthodox function: it binds the Christian community

into the Abrahamic covenant (validating the Creator-God's promise-keeping), which is exactly what Marcion's theology rejects. Irenaeus (Adv. Haer. 3-4) leverages Abraham-seed theology extensively against Marcion; if 3:29 stood in Paul's letter from the start it would be his single strongest proof-text, yet his Gal citations cluster on 3:6-18 and 4:21-31, not 3:29.

AC — The Abraham-seed phrase is grammatically an appendage to 3:28′s 'one in Christ Jesus'. 3:28 stands without it; 3:29 cannot stand without 3:28. The removal therefore excises the conditional Abrahamising tail while retaining the baptismal formula Paul quotes in 3:27-28.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Tertullian, Adv. Marc. 5.3.11 (excision of Abraham's name in this context); Harnack, Marcion p. 73*; BeDuhn (2013) p. 267.)

CHAPTER 4

ATT 4:1 **But I say that so long as the heir is a child, he is no different from a bondservant, though he is lord of all;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.1-2)

ATT 4:2 **but is under guardians and stewards until the day appointed by the father.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.1-2)

ATT 4:3 **So we also, when we were children, were held in bondage under the elemental principles of the world.**

Evidence tier: N/A

Marcion: uncertain

ATT 4:4 **But when the fullness of the time came, God sent out his Son, born to a woman, born under the law,**

Evidence tier: N/A

Marcion: direct (Tertullian, Marc. 5.4.2-3, 5.8.7; Adamantius* 2.19; BeDuhn First NT p.267)

ATT 4:5 **that he might redeem those who were under the law, that we might receive the adoption of children.**

Part of the 4:4-7 adoption sequence. Galatians 4:4 is retained as 'God sent out his Son' while the birth/legal expansion is excised; 4:5 completes the purpose of that sending: redemption from law-bound bondage into filial adoption.

Evidence tier: N/A

Marcion: uncertain

ATT 4:6 **And because you are children, God sent out the Spirit of his Son into your hearts, crying, "Abba, Father!"**

4:6: The Abba passage. "God sent the Spirit of his Son into our hearts, crying Abba Father." The unknown Father's name breaks through here — the one moment in Galatians where the divine source is addressed directly as Father.

Evidence tier: N/A

Marcion: uncertain

ATT 4:7 **So you are no longer a bondservant, but a son; and if a son, then an heir of God through Christ.**

Evidence tier: N/A
Marcion: uncertain

ATT 4:8 **However at that time, not knowing God, you were in bondage to those who by nature are not gods.**

"When you didn't know God, you were in bondage to those who by nature are not gods" — the Galatians' prior paganism. Paul treats Torah-observance as equivalent to returning to these elemental spirits.
Evidence tier: N/A
Marcion: uncertain

ATT 4:9 **But now that you have come to know God, or rather to be known by God, why do you turn back again to the weak and miserable elemental principles, to which you desire to be in bondage all over again?**

Evidence tier: N/A
Marcion: uncertain

ATT 4:10 **You observe days, months, seasons, and years.**

Evidence tier: N/A
Marcion: uncertain

ATT 4:11 **I am afraid for you, that I might have wasted my labor for you.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.11-18)

ATT 4:12 **I beg you, brothers, become as I am, for I also have become as you are. You did me no wrong,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.11-18)

ATT 4:13 **but you know that because of weakness in the flesh I preached the Good News to you the first time.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.11-18)

ATT 4:14 **That which was a temptation to you in my flesh, you didn't despise nor reject; but you received me as an angel of God, even as Christ Jesus.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.11-18)

ATT 4:15 **What was the blessing you enjoyed? For I testify to you that, if possible, you would have plucked out your eyes and given them to me.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.11-18)

ATT 4:16 **So then, have I become your enemy by telling you the truth?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.11-18)

ATT 4:17 **They zealously seek you in no good way. No, they desire to alienate you, that you may seek them.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.11-18)

ATT 4:18 **But it is always good to be zealous in a good cause, and not only when I am present with you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.11-18)

ATT 4:19 **My little children, of whom I am again in travail until Christ is formed in you—**

Evidence tier: N/A

Marcion: uncertain

ATT 4:20 **but I could wish to be present with you now, and to change my tone, for I am perplexed about you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.20-22)

ATT 4:21 **Tell me, you that desire to be under the law, don't you listen to the law?**

4:21-31: The Hagar-Sarah allegory. Paul reads Genesis typologically, not historically. Hagar = Sinai covenant = present Jerusalem. Sarah = promise = freedom. A hermeneutical key to the entire letter.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.20-22)

ATT 4:22 **For it is written that Abraham had two sons, one by the servant, and one by the free woman.**

Note on Marcionite variant — this verse is ATT (retained). It is the authentic base of the Hagar/Sarah allegory. The interpolation-class evidence in this unit attaches to the canonical wording of 4:24 and to 4:25, not to 4:22.

Evidence tier: N/A

Marcion: attested present (Tertullian Adv. Marc. 5.4.8 quotes 'Abraham had two sons, one from the servant girl and one from the free woman' as opening of the allegory. BeDuhn (2013) pp.232–235: 'Gal 4.22 was the only mention of Abraham in Marcion's text of Galatians.' Gal 4:20–22a unattested; 4:22b–24 directly attested (Tert. 5.4.8; Epiph. Sch. 2 on v.23b; Jerome Comm. Gal. 4.25–26 on v.24a).)

ATT 4:23 **However, the son by the servant was born according to the flesh, but the son by the free woman was born through promise.**

Evidence tier: N/A

Marcion: uncertain

SUS 4:24 **These things contain an allegory, for these are two covenants. One is from Mount Sinai, bearing children to bondage, which is Hagar.**

Confidence: 51% · POSSIBLE SUS SR IU

SR — The canonical word "covenants" (διαθῆκαι) redirects Paul's freedom/bondage allegory into OT covenant-continuity theology. It converts a structural contrast (flesh vs promise) into a typological argument grounding the categories in Sinaitic covenant succession.

IU — Inserting OT covenant framing keeps the freedom argument within Jewish scriptural frameworks, resisting the more radical reading that the grace community represents a break from rather than a fulfilment of covenant history.

Marcionite variant: Harnack documents that Marcion's text of 4:24 replaced "covenants" with "representations/exhibitions" — explicitly stripping the covenant theology. Lieu (2015) notes that Ephraem's Syriac commentary independently shows a similar non-covenant form of this verse, suggesting both preserve a pre-canonical reading. Under the project's methodology, significant Marcionite textual divergence — particularly when independently corroborated — serves as evidence of the direction of editorial change.

Retained as SUS (not REM): the core allegory (two modes of existence: flesh/law/bondage vs promise/Spirit/freedom) was present in Marcion's Apostolikon. Only the covenant-theological apparatus in the specific word "covenants" is identified as secondary.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: attested-variant (Harnack (1924): 4:21-26 "brings the great intervention" — Marcion replaced "covenants" (διαθῆκαι) with "representations/exhibitions" (παραβολαί or similar), explicitly removing OT covenant theology from

the allegory. Lieu (2015) citing Ephraem: an independent Syriac commentary shows a similar non-covenant form, suggesting both Marcion and Ephraem independently preserve a pre-canonical text that did not use the "covenants" framing. The canonical word "covenants" appears to be a proto-orthodox editorial insertion.)

SUS 4:25 **For this Hagar is Mount Sinai in Arabia, and answers to the Jerusalem that exists now, for she is in bondage with her children.**

Confidence: 91% · CONFIRMED SUS MA† SR IU PI

MA-ind.: 73% · PROBABLE SR IU PI

MA† — Single-source Marcionite absence: BeDuhn (2013) records Gal 4:25 as unattested in Marcion's Apostolikon. Lieu (2015) confirms Marcion omitted "the somewhat obscure explanation of Hagar and Mt. Sinai as well as the references to Jerusalem, both present and above (Gal 4:25, 26a)."

SR — The verse performs the Hagar=Sinai=present Jerusalem identification that was absent from Marcion's version of the allegory. It imports OT typological geography (Sinai in Arabia) and ties Hagar to the present covenant-city, redirecting the allegory from a freedom/bondage contrast into an OT salvation-historical argument.

PI — Carlson (ZNW 105, 2014) argues that the phrase "for Sinai is a mountain in Arabia" (4:25a) is a marginal gloss that was incorporated into the canonical text. Lieu notes this makes it "impossible to tell whether Marcion read this," providing independent Tier 3 textual-instability evidence.

IU — The Hagar=Jerusalem identification serves proto-orthodox apologetic needs: it grounds the freedom/bondage contrast in the specific geography of covenant history (Sinai, Jerusalem), making the anti-law argument dependent on and continuous with that history.

Retained as SUS (not REM): the surrounding allegory (4:22-24, 4:26-31) was present in Marcion's text. This verse is the specific Sinai/Jerusalem identification that Marcion did not have. The high confidence score (91%) reflects the convergence of MA† absence evidence, the Carlson gloss argument, and the directional consistency with the editorial programme. No manuscript tradition preserves an absence of this verse, so REM is not warranted; SUS flags it for the reader without removing it from the text.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: attested-absent (BeDuhn (2013) p.235: "Gal 4.25 is unattested." Lieu (2015): Marcion omitted "the somewhat obscure explanation of Hagar and Mt. Sinai as well as the references to Jerusalem, both present and above (Gal 4:25, 26a)." Carlson, ZNW 105 (2014): argues the phrase "for Sinai is a mountain in Arabia" (4:25a) is a marginal gloss incorporated into the canonical text; Lieu notes "it is impossible to tell whether Marcion read this.")

ATT 4:26 **But the Jerusalem that is above is free, which is the mother of us all.**

Evidence tier: N/A

Marcion: uncertain

ATT 4:27 **For it is written, "Rejoice, you barren who don't bear. Break out and shout, you that don't travail. For more are the children of the desolate than of her who has a husband."**

MA-ind.: 95% · CONFIRMED SR IA IU

This verse is retained as ATT under the existing adjudication. The current Galatians 4:21-31 decision treats 4:24 and 4:25 as SUS while retaining the surrounding allegory.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013) p.232: 4:22–31 allegory present in Marcion's text; BeDuhn pp. 232–235 lists specific Tert. 5.4.8 citations for 4:22b–24, 4:26b, 4:31. 4:27 (Isa 54:1 quote) not separately cited but internal to the attested unit.)

ATT 4:28 **Now we, brothers, as Isaac was, are children of promise.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.27-30)

ATT 4:29 **But as then, he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.27-30)

ATT 4:30 **However what does the Scripture say? "Throw out the servant and her son, for the son of the servant will not inherit with the son of the free woman."**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 4.27-30)

ATT 4:31 **So then, brothers, we are not children of a servant, but of the free woman.**

Evidence tier: N/A

Marcion: uncertain

CHAPTER 5

ATT 5:1 **Stand firm therefore in the liberty by which Christ has made us free, and don't be entangled again with a yoke of bondage.**

"Stand firm in the liberty by which Christ has made us free" — the thesis statement of Pauline ethics. Freedom, not law, is the ground of Christian life.

Evidence tier: N/A

Marcion: uncertain

ATT 5:2 **Behold, I, Paul, tell you that if you receive circumcision, Christ will profit you nothing.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 5.2)

ATT 5:3 **Yes, I testify again to every man who receives circumcision, that he is a debtor to do the whole law.**

Evidence tier: N/A

Marcion: uncertain

ATT 5:4 **You are alienated from Christ, you who desire to be justified by the law. You have fallen away from grace.**

"You are severed from Christ, you who would be justified by the law; you have fallen from grace" — the starkest warning in Paul. Grace and law are mutually exclusive.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 5.4-5)

ATT 5:5 **For we, through the Spirit, by faith wait for the hope of righteousness.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 5.4-5)

ATT 5:6 **For in Christ Jesus neither circumcision amounts to anything, nor uncircumcision, but faith working through love.**

Evidence tier: N/A

Marcion: uncertain

ATT 5:7 **You were running well! Who interfered with you that you should not obey the truth?**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 5.7-8)

ATT 5:8 **This persuasion is not from him who calls you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 5.7-8)

ATT 5:9 **A little yeast grows through the whole lump.**

Evidence tier: N/A

Marcion: uncertain

ATT 5:10 **I have confidence toward you in the Lord that you will think no other way. But he who troubles you will bear his judgment, whoever he is.**

"He who troubles you will bear his judgment" — Paul warns that those reimposing law will face consequences, but does not specify the mechanism. The judgment comes from operating within the law's own system: those who insist on law-keeping will be judged by the standard they impose.

Evidence tier: N/A

Marcion: uncertain

ATT 5:11 **But I, brothers, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been removed.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 5.11-13)

ATT 5:12 **I wish that those who disturb you would cut themselves off.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 5.11-13)

ATT 5:13 **For you, brothers, were called for freedom. Only don't use your freedom for gain to the flesh, but through love be servants to one another.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 5.11-13)

ATT 5:14 **For the whole law is fulfilled in one word, in this: "You shall love your neighbor as yourself."**

"The whole law is fulfilled in one word: 'You shall love your neighbor as yourself'" — Paul reduces Torah to a single ethical principle. Not abolition but radical reinterpretation.

Evidence tier: N/A

Marcion: uncertain

ATT 5:15 **But if you bite and devour one another, be careful that you don't consume one another.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 5.15-18)

ATT 5:16 **But I say, walk by the Spirit, and you won't fulfill the lust of the flesh.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 5.15-18)

ATT 5:17 **For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, that you may not do the things that you desire.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 5.15-18)

ATT 5:18 **But if you are led by the Spirit, you are not under the law.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 5.15-18)

ATT 5:19 **Now the deeds of the flesh are obvious, which are: adultery, sexual immorality, uncleanness, lustfulness,**

Evidence tier: N/A

Marcion: uncertain

ATT 5:20 **idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, heresies,**

Evidence tier: N/A

Marcion: uncertain

ATT 5:21 **envy, murders, drunkenness, orgies, and things like these; of which I forewarn you, even as I also forewarned you, that those who practice such things will not inherit God's Kingdom.**

> "Will not inherit the kingdom" sounds like conditional exclusion. Paul uses future tense and says he forewarns you — he is warning, not only describing a neutral state. The tension with a purely unconditional reading is real; this note does not dissolve it. One moderate reading: the vice-list names a pattern of life incompatible with the Spirit's reign. A harder reading: Paul sounds here like covenant warning. Let the friction stand.
>
> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 5:22 **But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith,**

> 5:22-23: The Fruit of the Spirit — love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. "Against such things there is no law." The ethical counterpart to the theological argument.
>
> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 5.22-23)

ATT 5:23 **gentleness, and self-control. Against such things there is no law.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 5.22-23)

ATT 5:24 **Those who belong to Christ have crucified the flesh with its passions and lusts.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 5:25 **If we live by the Spirit, let's also walk by the Spirit.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 5:26 **Let's not become conceited, provoking one another, and envying one another.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

CHAPTER 6

ATT 6:1 **Brothers, even if a man is caught in some fault, you who are spiritual must restore such a one in a spirit of gentleness; looking to yourself so that you also aren't tempted.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 6.1)

ATT 6:2 **Bear one another's burdens, and so fulfill the law of Christ.**

"Law of Christ" is Paul's term for the operating logic of grace — bearing one another's burdens. The word nomos is used by analogy, not to rehabilitate the Mosaic law. The contrast with 5:18 ("not under law") is deliberate: grace supersedes the law while exceeding it in the direction of love. Note on "law of Christ": this phrase reintroduces law-language at the letter's conclusion after 6 chapters arguing against law. Whether Paul redefines law as love-command or whether this is a Catholicising tail that domesticates the letter's radical conclusion is contested. The phrase appears only here and 1 Cor 9:21. Both are at structurally significant closing positions.

Evidence tier: N/A

Marcion: uncertain

ATT 6:3 **For if a man thinks himself to be something when he is nothing, he deceives himself.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 6.3-5)

ATT 6:4 **But let each man examine his own work, and then he will have reason to boast in himself, and not in someone else.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 6.3-5)

ATT 6:5 **For each man will bear his own burden.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 6.3-5)

ATT 6:6 **But let him who is taught in the word share all good things with him who teaches.**

Evidence tier: N/A
Marcion: uncertain

ATT 6:7 **Don't be deceived. God is not mocked, for whatever a man sows, that he will also reap.**

6:7-8: "Whatever a man sows, he will reap" sounds transactional. Paul adds "God is not mocked" — he is not reducing this to impersonal mechanics; God is in view. In this document's framework, one may read the outcomes as the inherent fruit of flesh versus Spirit without calling it "karma," but the verse itself invokes divine seriousness. Do not assume Paul's "God" here is obviously the hidden Father; the text leaves that open.

Evidence tier: N/A
Marcion: uncertain

ATT 6:8 **For he who sows to his own flesh will from the flesh reap corruption. But he who sows to the Spirit will from the Spirit reap eternal life.**

Evidence tier: N/A
Marcion: uncertain

ATT 6:9 **Let us not be weary in doing good, for we will reap in due season, if we don't give up.**

MA-ind.: 45% · POSSIBLE WS
Evidence tier: N/A
Marcion: uncertain

REM 6:10 **So then, as we have opportunity, let's do what is good toward all men, and especially toward those who are of the household of the faith.**

Confidence: 93% · CONFIRMED MA SR WS IU
MA-ind.: 73% · PROBABLE WS SR IU
WS — The phrase 'household of faith' introduces settled community-boundary language unlike Galatians' urgent polemic against covenant markers and belonging-by-law.
MA — Inferred/block Marcionite absence: Block-level Marcionite absence is recorded in the source data; no narrower verse-level citation is available. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.
SR — The argument flows coherently from 6:9 ('let us not grow weary in doing good') directly to 6:17 (Paul's apostolic authority marked on his body). Verse 6:10 interrupts this flow by introducing community-specific ethics ('household of faith') after Paul has spent chapters arguing against covenant-community boundaries. The removal of 6:10 actually strengthens the rhetorical movement from general exhortation (6:9) to Paul's personal authority claim (6:17).
IU — The phrase 'household of faith' serves a clear catholicizing function: it creates an in-group boundary ('those who are of the household of the faith')

that directly counters Marcion's teaching that grace extends universally without community membership requirements. If inserted after Marcion's time, this verse would function to: (1) introduce covenant-community language Paul had systematically rejected in Galatians 3-4, (2) create institutional loyalty ('especially toward' insiders), and (3) provide scriptural warrant for preferential treatment of church members over outsiders — precisely the kind of community-building proto-orthodoxy needed against Marcionite ecclesiology.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Block-level Marcionite absence is recorded in the source data; no narrower verse-level citation is available.)

ATT 6:11 **See with what large letters I write to you with my own hand.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 6.11)

ATT 6:12 **As many as desire to make a good impression in the flesh compel you to be circumcised; just so they may not be persecuted for the cross of Christ.**

Evidence tier: N/A

Marcion: uncertain

ATT 6:13 **For even they who receive circumcision don't keep the law themselves, but they desire to have you circumcised, that they may boast in your flesh.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 6.13-14)

ATT 6:14 **But far be it from me to boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 6.13-14)

ATT 6:15 **For in Christ Jesus neither is circumcision anything, nor uncircumcision, but a new creation.**

"Neither circumcision nor uncircumcision, but a new creation" — the final thesis. Identity markers are abolished; only the new creation in Christ matters.

Evidence tier: N/A

Marcion: uncertain

ATT 6:16 **As many as walk by this rule, peace and mercy be on them, and on God's Israel.**

Evidence tier: N/A

Marcion: attested present (Tertullian Adv. Marc. 4.5.1. BeDuhn (2013) p.266: '6.16 Tertullian, Marc. 4.5.1 (≠Harnack, Schmid). Although given in the context of discussing the Evangelion, Tertullian's allusion to this verse belongs to a programmatic statement that seems to have the Marcionite canon self-consciously in mind.')

ATT 6:17 **From now on, let no one cause me any trouble, for I bear the marks of the Lord Jesus branded on my body.**

Evidence tier: N/A

Marcion: uncertain

ATT 6:18 **The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.**

Closing benediction formula.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Gal 6.18)

Laodiceans (Ephesians)

Letter-level caution: Pauline authorship is disputed; this letter is included for adjudication. See Companion A, "A Note on the Letter Count".

Marcion called this letter the "Epistle to the Laodiceans," citing Colossians 4:16 as evidence of a missing Pauline letter. The letter now known as Ephesians almost certainly matches Marcion's Laodicean letter: the earliest manuscripts of Ephesians lack "in Ephesus" (Eph 1:1), suggesting a circular letter sent to multiple communities. Most critical scholars consider Ephesians deutero-Pauline — written in Paul's name by a later disciple — though a minority maintain Pauline authorship. Marcion's version pre-dates the textual tradition adding "in Ephesus." Key suspect sections: 1:3-14 (liturgical berakah), 5:22-6:9 (household code). The cosmic Christology and "mystery" language represent a significant development beyond authentic Paul.

Selected key passages shown. The household code (5:22-6:9) is marked SUS — probably a deutero-Pauline insertion modeled on Colossians 3:18-4:1.

Signal Key

MA	Marcionite absence — direct or block-inherited (weight 0.75)	**MA†**	qualified Marcionite absence — indirect or contested (weight 0.65)
IA	internal anachronism / independent attestation (weight 0.9)	**SR**	structural rupture — coherence broken by passage
WS	Walker (2001) vocabulary and linguistic identification	**AC**	argument completes without passage
HS	hostile silence — fathers argue past passage without quoting	**HW**	hostile awkward defence — argument weakened by passage
TC	temporal correlation — anachronistic content	**PI**	positional instability — floating in manuscript tradition
IU	institutional utility — passage benefits later institution (weight 0.1)	**DSB**	directional signature, block-confirming — second-pass audit confirms a first-pass block anomaly (weight 0.4)

CHAPTER 1

ATT 1:1 **Paul, an apostle of Christ Jesus through the will of God, to the saints who are at Ephesus, and the faithful in Christ Jesus:**

Evidence tier: N/A

Marcion: uncertain

ATT 1:2 **Grace to you and peace from God our Father and the Lord Jesus Christ.**

Evidence tier: N/A

Marcion: uncertain

SUS 1:3 **Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ;**

Confidence: 45% · POSSIBLE WS

WS — No parallel in authentic Paul: authentic Pauline letters open with thanksgiving (εὐχαριστῶ), not liturgical blessing (εὐλογητός). The cosmic Christology and 'heavenly places' (ἐπουρανίοις) language is characteristic of Ephesians/Colossians, not authentic Paul. Part of the 1:3–14 berakah block.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): 'Eph 1.3-4 is unattested')

SUS 1:4 **even as he chose us in him before the foundation of the world, that we would be holy and without defect before him in love;**

Confidence: 70% · PROBABLE WS AC

WS — Predestination language — chosen before creation. The Creator-God choosing a people before the world existed is Demiurgic covenantal logic, not the authentic Pauline emphasis on God's unconditional call in the present.

AC — Catholicising mechanism: pre-creation election grounds grace in the Demiurge's ancient plan rather than the unknown Father's unconditional arrival. The election language, pseudepigraphic setting, and Catholicising mechanism support the SUS classification.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): 'Eph 1.3-4 is unattested')

SUS 1:5 **having predestined us for adoption as children through Jesus Christ to himself, according to the good pleasure of his desire,**

Confidence: 45% · POSSIBLE AC

AC — Argument Completion

"Having predestined us for adoption as children through Jesus Christ." Predestination to adoption. Part of 1:4-5 election block. See note on 1:4. Predestina-

tion language grounds grace in the Creator-God's prior decision rather than the unknown Father's unconditional arrival.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: uncertain

ATT 1:6 **to the praise of the glory of his grace, by which he freely gave us favor in the Beloved,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 1.6-8)

ATT 1:7 **in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,**

"In whom we have our redemption through his blood, the forgiveness of our trespasses" — authentic redemption language, though embedded in a significantly expanded context.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 1.6-8)

ATT 1:8 **which he made to abound toward us in all wisdom and prudence,**

Part of the opening blessing in Eph 1:3-14. The wisdom/prudence phrasing fits Ephesians' expanded style but does not supply independent grounds for excision.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 1.6-8)

ATT 1:9 **making known to us the mystery of his will, according to his good pleasure which he purposed in him**

Evidence tier: N/A

Marcion: uncertain

ATT 1:10 **to an administration of the fullness of the times, to sum up all things in Christ, the things in the heavens, and the things on the earth, in him;**

Evidence tier: N/A

Marcion: uncertain

ATT 1:11 **in whom also we were assigned an inheritance, having been foreordained according to the purpose of him who does all things after the counsel of his will;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 1.11)

ATT 1:12 **to the end that we should be to the praise of his glory, we who had before hoped in Christ.**

Evidence tier: N/A

Marcion: uncertain

ATT 1:13 **In him you also, having heard the word of the truth, the Good News of your salvation—in whom, having also believed, you were sealed with the promised Holy Spirit,**

"You were sealed with the Holy Spirit of promise" — the Spirit as seal (σφραγίς). Baptismal theology consistent with Paul but developed beyond the undisputed letters.

Evidence tier: N/A

Marcion: uncertain

ATT 1:14 **who is a pledge of our inheritance, to the redemption of God's own possession, to the praise of his glory.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 1.14-16)

ATT 1:15 **For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which you have toward all the saints,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 1.14-16)

ATT 1:16 **don't cease to give thanks for you, making mention of you in my prayers,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 1.14-16)

ATT 1:17 **that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of him;**

Evidence tier: N/A

Marcion: uncertain

ATT 1:18 **having the eyes of your hearts enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints,**

	Evidence tier: N/A **Marcion:** uncertain
ATT 1:19	**and what is the exceeding greatness of his power toward us who believe, according to that working of the strength of his might**
	Evidence tier: N/A **Marcion:** uncertain
ATT 1:20	**which he worked in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places,**
	Evidence tier: N/A **Marcion:** uncertain
ATT 1:21	**far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come.**
	Evidence tier: N/A **Marcion:** uncertain
ATT 1:22	**He put all things in subjection under his feet, and gave him to be head over all things for the assembly,**
	Evidence tier: N/A **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 1.22-23)
ATT 1:23	**which is his body, the fullness of him who fills all in all.**
	Evidence tier: N/A **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 1.22-23)

CHAPTER 2

ATT 2:1 **You were made alive when you were dead in transgressions and sins,**

Evidence tier: N/A
Marcion: uncertain

ATT 2:2 **in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the children of disobedience;**

Evidence tier: N/A
Marcion: uncertain

SUS 2:3 **among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.**

Confidence: 45% · POSSIBLE WS
Vocabulary atypical of the undisputed Pauline corpus: 'children of wrath' (τέκνα ὀργῆς) does not appear in the Hauptbriefe. The wrath-condemnation framing aligns with later Deutero-Pauline theology. Retained as SUS within block ephesians_1 on stylistic grounds.
WS — distinctive late vocabulary.
Evidence tier: Tier 4 — Flagged for review; evidence partial.
Marcion: uncertain

ATT 2:4 **But God, being rich in mercy, for his great love with which he loved us,**

Part of the grace-and-salvation paragraph in Eph 2:4-10. The elevated liturgical style is often cited as non-Pauline within Ephesians, but there is no direct Marcion evidence against the verse itself.
Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.4-9)

ATT 2:5 **even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved),**

Part of the grace-and-salvation paragraph in Eph 2:4-10. The elevated liturgical style is often cited as non-Pauline within Ephesians, but there is no direct Marcion evidence against the verse itself.
Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.4-9)

ATT 2:6 **and raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.4-9)

ATT 2:7 **that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.4-9)

ATT 2:8 **for by grace you have been saved through faith, and that not of yourselves; it is the gift of God,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.4-9)

ATT 2:9 **not of works, that no one would boast.**

Part of the grace-and-salvation paragraph in Eph 2:4-10. The elevated liturgical style is often cited as non-Pauline within Ephesians, but there is no direct Marcion evidence against the verse itself.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.4-9)

ATT 2:10 **For we are his workmanship, created in Christ Jesus for good works, which God prepared before that we would walk in them.**

Part of the grace-and-salvation paragraph in Eph 2:4-10. The elevated liturgical style is often cited as non-Pauline within Ephesians, but there is no direct Marcion evidence against the verse itself.

Evidence tier: N/A

Marcion: uncertain

ATT 2:11 **Therefore remember that once you, the Gentiles in the flesh, who are called "uncircumcision" by that which is called "circumcision", (in the flesh, made by hands);**

Evidence tier: N/A

Marcion: uncertain

SUS 2:12 **that you were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world.**

Confidence: 70% · PROBABLE SR WS

SR — Covenant-inclusion framework ('commonwealth of Israel', 'covenants of the promise') reads as Catholicising: making grace = admission into the Hebrew covenant rather than the operation of the unknown Father's power.

WS — Ephesians is broadly pseudo-Pauline; this verse's LXX-inflected covenantal vocabulary is atypical of authentic Pauline letter-writing.

MA — Attested in Marcion per Epiph. Sch. 36, Tert. Adv. Marc. 5.17.12–14, 5.11.13, and Adamantius Dial. 2.18 (three independent witnesses; BeDuhn p.311). Marcionite variants: 'in that time' and 'strangers to their contracts and promises'. SUS — in Marcion's text but argued as a pre-Marcionite Catholicising expansion of the authentic Pauline kernel.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: attested present (Epiphanius, Scholion 36; Tertullian, Adv. Marc. 5.17.12-14, 5.11.13; Adamantius Dialogue 2.18. BeDuhn (2013) p.311. Marcion's text variants: 'in that time' (en tōi kairōi ekeinōi) vs catholic 'at that time'; 'strangers to their contracts and promises' (peregrini testamentorum et promissionis eorum) vs catholic 'strangers to the contracts of the promise'.)

ATT 2:13 **But now in Christ Jesus you who once were far off are made near in the blood of Christ.**

Evidence tier: N/A
Marcion: uncertain

ATT 2:14 **For he is our peace, who made both one, and broke down the middle wall of partition,**

Evidence tier: N/A
Marcion: uncertain

ATT 2:15 **having abolished in his flesh the hostility, the law of commandments contained in ordinances, that he might create in himself one new man of the two, making peace;**

Evidence tier: N/A
Marcion: uncertain

ATT 2:16 **and might reconcile them both in one body to God through the cross, having killed the hostility thereby.**

Evidence tier: N/A
Marcion: uncertain

ATT 2:17 **He came and preached peace to you who were far off and to those who were near.**

Evidence tier: N/A
Marcion: uncertain

ATT	2:18	**For through him we both have our access in one Spirit to the Father.**

Evidence tier: N/A
Marcion: uncertain

ATT	2:19	**So then you are no longer strangers and foreigners, but you are fellow citizens with the saints, and of the household of God,**

Evidence tier: N/A
Marcion: uncertain

SUS	2:20	**being built on the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone;**

Confidence: 45% · POSSIBLE AC

AC — Ephesians 2:20 functions as an internal step in the household-code block: ‘being built on the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone;’ supplies the block’s proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

Evidence tier: Tier 4 — Flagged for review; evidence partial.
Marcion: uncertain

ATT	2:21	**in whom the whole building, fitted together, grows into a holy temple in the Lord;**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.21-3.7)

ATT	2:22	**in whom you also are built together for a habitation of God in the Spirit.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.21-3.7)

CHAPTER 3

ATT 3:1 **For this cause I, Paul, am the prisoner of Christ Jesus on behalf of you Gentiles,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.21-3.7)

ATT 3:2 **if it is so that you have heard of the administration of that grace of God which was given me toward you;**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.21-3.7)

ATT 3:3 **how that by revelation the mystery was made known to me, as I wrote before in few words,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.21-3.7)

ATT 3:4 **by which, when you read, you can perceive my understanding in the mystery of Christ;**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.21-3.7)

ATT 3:5 **which in other generations was not made known to the children of men, as it has now been revealed to his holy apostles and prophets in the Spirit;**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.21-3.7)

ATT 3:6 **that the Gentiles are fellow heirs, and fellow members of the body, and fellow partakers of his promise in Christ Jesus through the Good News,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.21-3.7)

ATT 3:7 **of which I was made a servant, according to the gift of that grace of God which was given me according to the working of his power.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 2.21-3.7)

ATT 3:8 **To me, the very least of all saints, was this grace given, to preach to the Gentiles the unsearchable riches of Christ,**

Evidence tier: N/A

Marcion: attested present (Tertullian Adv. Marc. 5.18.1; Adamantius Dialogue 2.20. BeDuhn (2013) p.311. Tertullian's form omits 'sacred ones' (saints); Adamantius retains it. Only Adamantius quotes v.8b with variant 'among the nations' (en tois ethnesin) — agreement with Ephrem Syrus.)

SUS 3:9 **and to make all men see what is the administration of the mystery which for ages has been hidden in God, who created all things through Jesus Christ;**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — Inferred/block Marcionite absence: Block-level Marcionite absence is recorded in the source data; no narrower verse-level citation is available. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: inferred-absent (Block-level Marcionite absence is recorded in the source data; no narrower verse-level citation is available.)

ATT 3:10 **to the intent that now through the assembly the manifold wisdom of God might be made known to the principalities and the powers in the heavenly places,**

Evidence tier: N/A

Marcion: uncertain

ATT 3:11 **according to the eternal purpose which he purposed in Christ Jesus our Lord;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

ATT 3:12 **in whom we have boldness and access in confidence through our faith in him.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

ATT 3:13 **Therefore I ask that you may not lose heart at my troubles for you, which are your glory.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

ATT 3:14 **For this cause, I bow my knees to the Father of our Lord Jesus Christ,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

ATT 3:15 **from whom every family in heaven and on earth is named,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

ATT 3:16 **that he would grant you, according to the riches of his glory, that you may be strengthened with power through his Spirit in the inward man;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

ATT 3:17 **that Christ may dwell in your hearts through faith; to the end that you, being rooted and grounded in love,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

ATT 3:18 **may be strengthened to comprehend with all the saints what is the width and length and height and depth,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

ATT 3:19 **and to know Christ's love which surpasses knowledge, that you may be filled with all the fullness of God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

ATT 3:20	**Now to him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

ATT 3:21	**to him be the glory in the assembly and in Christ Jesus to all generations forever and ever. Amen.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

CHAPTER 4

ATT 4:1 **I therefore, the prisoner in the Lord, beg you to walk worthily of the calling with which you were called,**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

ATT 4:2 **with all lowliness and humility, with patience, bearing with one another in love;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

ATT 4:3 **being eager to keep the unity of the Spirit in the bond of peace.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

ATT 4:4 **There is one body, and one Spirit, even as you also were called in one hope of your calling;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 3.11-4.4)

ATT 4:5 **one Lord, one faith, one baptism,**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:6 **one God and Father of all, who is over all, and through all, and in us all.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:7 **But to each one of us was the grace given according to the measure of the gift of Christ.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.7)

ATT 4:8 **Therefore he says, "When he ascended on high, he led captivity captive, and gave gifts to men."**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:9 **Now this, "He ascended", what is it but that he also first descended into the lower parts of the earth?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.9-24)

ATT 4:10 **He who descended is the one who also ascended far above all the heavens, that he might fill all things.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.9-24)

ATT 4:11 **He gave some to be apostles; and some, prophets; and some, evangelists; and some, shepherds and teachers;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.9-24)

ATT 4:12 **for the perfecting of the saints, to the work of serving, to the building up of the body of Christ;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.9-24)

ATT 4:13 **until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the measure of the stature of the fullness of Christ;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.9-24)

ATT 4:14 **that we may no longer be children, tossed back and forth and carried about with every wind of doctrine, by the trickery of men, in craftiness, after the wiles of error;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.9-24)

ATT 4:15 **but speaking truth in love, we may grow up in all things into him, who is the head, Christ;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.9-24)

ATT 4:16 **from whom all the body, being fitted and knit together through that which every joint supplies, according to the working in measure of each individual part, makes the body increase to the building up of itself in love.**

> Unattested in Marcion (BeDuhn 2013: Eph 4.9-24 is unattested), but no independent interpolation case is made for this verse. Retained as ATT.
> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.9-24)

ATT 4:17 **This I say therefore, and testify in the Lord, that you no longer walk as the rest of the Gentiles also walk, in the futility of their mind,**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.9-24)

ATT 4:18 **being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their hearts;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.9-24)

ATT 4:19 **who having become callous gave themselves up to lust, to work all uncleanness with greediness.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.9-24)

ATT 4:20 **But you did not learn Christ that way;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.9-24)

ATT 4:21 **if indeed you heard him, and were taught in him, even as truth is in Jesus:**

> **Evidence tier:** N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.9-24)

SUS 4:22 **that you put away, as concerning your former way of life, the old man, that grows corrupt after the lusts of deceit;**

Confidence: 45% · POSSIBLE SR

SR — The authentic Pauline position on the 'old man' is Romans 6:6: God crucified the old man at the cross — a completed, indicative event. Ephesians 4:22 converts this into a behavioral imperative ('put off the old man') framed as an ongoing ethical task concerning the 'former way of life.' This shifts the locus of transformation from the cross (grace-indicative) to moral effort (law-imperative), contradicting Paul's central argument structure.

Part of the 4:22-24 unit (put off old man / be renewed / put on new man). Direct parallel to Colossians 3:9 (now SUS) and 3:10 (already SUS). The entire framework is absent from Marcion's Apostolikon (unattested).

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): 'Eph 4.9-24 is unattested')

SUS 4:23 **and that you be renewed in the spirit of your mind,**

Confidence: 45% · POSSIBLE SR

SR — Part of the 4:22-24 old-man/new-man imperative block. The renewal here is commanded ('be renewed'), in contrast with the Pauline indicative mode where renewal is the Spirit's work, not a behavioral obligation. The phrase 'spirit of your mind' is not attested elsewhere in the Pauline corpus in this form.

Syntactically inseparable from 4:22 and 4:24 as part of one Greek sentence. No equivalent appears in the Colossians parallel, suggesting 4:23 may be a bridge insertion to smooth the 4:22/4:24 transition.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): 'Eph 4.9-24 is unattested')

SUS 4:24 **and put on the new man, who in the likeness of God has been created in righteousness and holiness of truth.**

Confidence: 50% · POSSIBLE SR IU

SR — Completes the 4:22-24 imperative block with 'put on the new man' — behavioral command parallel to Romans 13:14′s 'put on Christ,' but here grounded in human effort rather than Christological union. The indicative of union (you ARE in Christ) is replaced by the imperative of aspiration (you must BECOME the new man).

IU — 'Who in the likeness of God has been created in righteousness and holiness of truth' identifies the Creator-God's image as the model for the new humanity. This is directly parallel to Colossians 3:10 ('renewed after the image of his Creator'), which is already flagged SUS on the same IU grounds. Both verses serve the proto-orthodox programme of validating the Creator-God as the source of human moral restoration — a claim incompatible with Marcion's theology, which located the source of salvation in the unknown Father, not the Creator.

Marcion attestation: unattested. No independent attestation of this verse in anti-Marcionite polemic.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): 'Eph 4.9-24 is unattested')

ATT 4:25 **Therefore putting away falsehood, speak truth each one with his neighbor. For we are members of one another.**

Evidence tier: N/A

Marcion: uncertain

ATT 4:26 **"Be angry, and don't sin." Don't let the sun go down on your wrath,**

Evidence tier: N/A

Marcion: uncertain

ATT 4:27 **and don't give place to the devil.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.27-5.1)

ATT 4:28 **Let him who stole steal no more; but rather let him labor, producing with his hands something that is good, that he may have something to give to him who has need.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.27-5.1)

ATT 4:29 **Let no corrupt speech proceed out of your mouth, but only what is good for building others up as the need may be, that it may give grace to those who hear.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.27-5.1)

ATT 4:30 **Don't grieve the Holy Spirit of God, in whom you were sealed for the day of redemption.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.27-5.1)

ATT 4:31 **Let all bitterness, wrath, anger, outcry, and slander, be put away from you, with all malice.**

Evidence tier: N/A

	Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.27-5.1)
ATT 4:32	**And be kind to one another, tender hearted, forgiving each other, just as God also in Christ forgave you.**
	Evidence tier: N/A **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.27-5.1)

CHAPTER 5

ATT 5:1 **Be therefore imitators of God, as beloved children.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 4.27-5.1)

ATT 5:2 **Walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for a sweet-smelling fragrance.**

Evidence tier: N/A

Marcion: uncertain

ATT 5:3 **But sexual immorality, and all uncleanness, or covetousness, let it not even be mentioned among you, as becomes saints;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 5.3-10)

ATT 5:4 **nor filthiness, nor foolish talking, nor jesting, which are not appropriate; but rather giving of thanks.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 5.3-10)

ATT 5:5 **Know this for sure, that no sexually immoral person, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the Kingdom of Christ and God.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 5.3-10)

ATT 5:6 **Let no one deceive you with empty words. For because of these things, the wrath of God comes on the children of disobedience.**

Marcion is silent on Eph 5:3-10. Although 5:6 echoes the wrath formula in Col 3:6, the paragraph stands on the same unattested footing, so this verse is retained rather than singled out for removal.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013) p.302: 'Eph 5.3–10 is unattested.' No Father cites 5:3, 5:4, 5:5, 5:6, 5:7, 5:8, 5:9, or 5:10 for Marcion's text.)

ATT 5:7 **Therefore don't be partakers with them.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 5.3-10)

ATT 5:8 **For you were once darkness, but are now light in the Lord. Walk as children of light,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 5.3-10)

ATT 5:9 **for the fruit of the Spirit is in all goodness and righteousness and truth,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 5.3-10)

ATT 5:10 **proving what is well pleasing to the Lord.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 5.3-10)

ATT 5:11 **Have no fellowship with the unfruitful deeds of darkness, but rather even reprove them.**

Evidence tier: N/A
Marcion: uncertain

ATT 5:12 **For the things which are done by them in secret, it is a shame even to speak of.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 5.12-13)

ATT 5:13 **But all things, when they are reproved, are revealed by the light, for everything that reveals is light.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 5.12-13)

ATT 5:14 **Therefore he says, "Awake, you who sleep, and arise from the dead, and Christ will shine on you."**

Evidence tier: N/A
Marcion: uncertain

ATT 5:15 **Therefore watch carefully how you walk, not as unwise, but as wise;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 5.15-17)

ATT 5:16 **redeeming the time, because the days are evil.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 5.15-17)

ATT 5:17 **Therefore don't be foolish, but understand what the will of the Lord is.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 5.15-17)

ATT 5:18 **Don't be drunken with wine, in which is dissipation, but be filled with the Spirit,**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 5:19 **speaking to one another in psalms, hymns, and spiritual songs; singing, and making melody in your heart to the Lord;**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 5:20 **giving thanks always concerning all things in the name of our Lord Jesus Christ, to God, even the Father;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 5.20)

ATT 5:21 **subjecting yourselves to one another in the fear of Christ.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

REM 5:22 **Wives, be subject to your own husbands, as to the Lord.**

> **Confidence:** 70% · PROBABLE HW WS
> **HW** — REM (Tier 3 — Marcion-silent + critical-scholarship consensus as post-Pauline). The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Inter-

polations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2's argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

WS — Ephesians 5:22 carries the style/register of the household-code block: 'Wives, be subject to your own husbands, as to the Lord.' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 5:23 **For the husband is the head of the wife, as Christ also is the head of the assembly, being himself the savior of the body.**

Confidence: 70% · PROBABLE AC IU WS

AC — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2's argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 5:23 carries the style/register of the block anchored at Ephesians 5:22: 'For the husband is the head of the wife, as Christ also is the head of the assembly, being himself the savior of…' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 5:24 **But as the assembly is subject to Christ, so let the wives also be to their own husbands in everything.**

Confidence: 70% · PROBABLE AC IU WS

AC — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2's argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 5:24 carries the style/register of the block anchored at Ephesians 5:22: 'But as the assembly is subject to Christ, so let the wives also be to their own husbands in everything.' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM **5:25** **Husbands, love your wives, even as Christ also loved the assembly, and gave himself up for it;**

Confidence: 70% · PROBABLE AC IU WS

AC — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2's argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 5:25 carries the style/register of the block anchored at Ephesians 5:22: 'Husbands, love your wives, even as Christ also loved the assembly, and gave himself up for it;' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 5:26 **that he might sanctify it, having cleansed it by the washing of water with the word,**

Confidence: 93% · CONFIRMED MA SR IU WS

MA-ind.: 73% · PROBABLE SR IU WS

MA — External Marcionite absence: BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul

SR — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2's argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 5:26 carries the style/register of the household-code block: 'that he might sanctify it, having cleansed it by the washing of water with the word,' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 5:27 **that he might present the assembly to himself gloriously, not having spot or wrinkle or any such thing; but that it should be holy and without defect.**

Confidence: 93% · CONFIRMED MA SR IU WS

MA-ind.: 73% · PROBABLE SR IU WS

MA — External Marcionite absence: BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul

SR — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series,

the household codes contradict Volume 2′s argument against ‘bondservants of men’ structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 5:27 carries the style/register of the household-code block: ‘that he might present the assembly to himself gloriously, not having spot or wrinkle or any such thing; but that…’ uses the block’s formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion’s Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 5:28 **Even so husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself.**

Confidence: 70% · PROBABLE AC IU WS

AC — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion’s Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue ‘honor your father and mother’ citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2′s argument against ‘bondservants of men’ structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 5:28 carries the style/register of the block anchored at Ephesians 5:22: ‘Even so husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself.’ uses the block’s formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion’s Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 5:29 **For no man ever hated his own flesh; but nourishes and cherishes it, even as the Lord also does the assembly;**

Confidence: 93% · CONFIRMED MA SR IU WS

MA-ind.: 73% · PROBABLE SR IU WS

MA — External Marcionite absence: BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul

SR — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2's argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 5:29 carries the style/register of the household-code block: 'For no man ever hated his own flesh; but nourishes and cherishes it, even as the Lord also does the assembly;' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 5:30 **because we are members of his body, of his flesh and bones.**

Confidence: 93% · CONFIRMED MA SR IU WS

MA-ind.: 73% · PROBABLE SR IU WS

MA — External Marcionite absence: BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul

SR — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2's argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 5:30 carries the style/register of the household-code block: 'because we are members of his body, of his flesh and bones.' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 5:31 **"For this cause a man will leave his father and mother, and will be joined to his wife. The two will become one flesh."**

Confidence: 93% · CONFIRMED MA SR IU WS

MA-ind.: 73% · PROBABLE SR IU WS

MA — External Marcionite absence: BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul

SR — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2's argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 5:31 carries the style/register of the household-code block: '"For this cause a man will leave his father and mother, and will be joined to his wife. The two will become one…' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 5:32 **This mystery is great, but I speak concerning Christ and of the assembly.**

Confidence: 93% · CONFIRMED MA SR IU WS

MA-ind.: 73% · PROBABLE SR IU WS

MA — External Marcionite absence: BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul

SR — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of

any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2′s argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 5:32 carries the style/register of the household-code block: 'This mystery is great, but I speak concerning Christ and of the assembly.' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 5:33 **Nevertheless each of you must also love his own wife even as himself; and let the wife see that she respects her husband.**

Confidence: 70% · PROBABLE AC IU WS

AC — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2′s argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 5:33 carries the style/register of the block anchored at Ephesians 5:22: 'Nevertheless each of you must also love his own wife even as himself; and let the wife see that she respects her…' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

CHAPTER 6

REM 6:1 **Children, obey your parents in the Lord, for this is right.**

Confidence: 73% · PROBABLE AC IU WS

AC — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2's argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 6:1 carries the style/register of the household-code block: 'Children, obey your parents in the Lord, for this is right.' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 6:2 PAR **"Honor your father and mother," which is the first commandment with a promise:**

Confidence: 73% · PROBABLE MA PI

MA-ind.: 45% · POSSIBLE PI

Block membership: Ephesians Haustafel (5:22–6:9). Second-pass block logic overrides the individual-verse PAR assessment. The Haustafel is a confirmed interpolation unit; 6:2 is physically embedded within it and cannot be reconstructed in isolation without both its framing verses (6:1, 6:3–4).

Marcionite evidence preserved: Tertullian (Adv. Marc. 5.18.11) attests that Marcion's text retained the Exod 20:12 quotation (6:2a: 'Honor your father and mother') but lacked the gloss 'which is the first commandment with a promise' (6:2b). This is Tier 1 positive-omission testimony. It indicates the interpolator used a genuine pre-existing Decalogue quotation as an anchor for the children's-obedience section, then appended the Torah-authority framing. Marcion's retention of 6:2a is therefore evidence of the editorial mechanism, not evidence that 6:2 belongs outside the interpolated block.

MA — Split-verse evidence. 6:2a ('Honor your father and mother', Exod 20:12) is attested in Marcion per Tertullian, Adv. Marc. 5.18.11: the Decalogue quotation was retained. 6:2b ('which is the first commandment with a promise') is explicitly reported absent from Marcion's text. This is positive omission testimony, not silence. BeDuhn p.315; cf. Schmid pp.94–95, 113.

PI — Phrase-level interpolation: the clause 'which is the first commandment with a promise' lifts the Exodus quotation into a scriptural hierarchy, exactly the covenant-ranking move Marcion's theology rejects. The commandment quotation itself could be retained as a moral norm; the promise-clause re-anchors the Haustafel in Torah authority.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested present (Tertullian Adv. Marc. 5.18.11 — positive omission testimony. BeDuhn (2013) p.315: 'Tertullian explicitly mentions the absence of v. 2b ("which is the first commandment with a promise"), while acknowledging that Marcion's text still retained the commandment itself (from Exod 20.12; see Schmid, Marcion und sein Apostolos, 94-95, 113).')

REM 6:3 **"that it may be well with you, and you may live long on the earth."**

Confidence: 93% · CONFIRMED MA SR IU WS

MA-ind.: 73% · PROBABLE SR IU WS

MA — External Marcionite absence: BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul

SR — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2's argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 6:3 carries the style/register of the household-code block: '"that it may be well with you, and you may live long on the earth."' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 6:4 **You fathers, don't provoke your children to wrath, but nurture them in the discipline and instruction of the Lord.**

Confidence: 73% · PROBABLE AC IU WS

AC — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2's argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 6:4 carries the style/register of the household-code block: 'You fathers, don't provoke your children to wrath, but nurture them in the discipline and instruction of the Lord.' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 6:5 **Servants, be obedient to those who according to the flesh are your masters, with fear and trembling, in singleness of your heart, as to Christ;**

Confidence: 93% · CONFIRMED MA SR IU WS

MA-ind.: 73% · PROBABLE SR IU WS

MA — External Marcionite absence: BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul

SR — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2's argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 6:5 carries the style/register of the household-code block: 'Servants, be obedient to those who according to the flesh are your masters, with fear and trembling, in singleness' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 6:6 **not in the way of service only when eyes are on you, as men pleasers; but as servants of Christ, doing the will of God from the heart;**

Confidence: 93% · CONFIRMED MA SR IU WS

MA-ind.: 73% · PROBABLE SR IU WS

MA — External Marcionite absence: BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul

SR — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2′s argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 6:6 carries the style/register of the household-code block: 'not in the way of service only when eyes are on you, as men pleasers; but as servants of Christ, doing the will…' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 6:7 **with good will doing service, as to the Lord, and not to men;**

Confidence: 93% · CONFIRMED MA SR IU WS

MA-ind.: 73% · PROBABLE SR IU WS

MA — External Marcionite absence: BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul

SR — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your

father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2′s argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 6:7 carries the style/register of the household-code block: 'with good will doing service, as to the Lord, and not to men;' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 6:8 **knowing that whatever good thing each one does, he will receive the same again from the Lord, whether he is bound or free.**

Confidence: 93% · CONFIRMED MA SR IU WS

MA-ind.: 73% · PROBABLE SR IU WS

MA — External Marcionite absence: BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul

SR — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2′s argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 6:8 carries the style/register of the household-code block: 'knowing that whatever good thing each one does, he will receive the same again from the Lord, whether he is boun…' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

REM 6:9 **You masters, do the same things to them, and give up threatening, knowing that he who is both their Master and yours is in heaven, and there is no partiality with him.**

Confidence: 73% · PROBABLE AC IU WS

AC — The household-code block (Haustafeln) Eph 5:22-6:9 is completely unattested in Marcion's Apostolikon (BeDuhn First NT p.292-296: no quotation of any verse from 5:22 onwards except 6:2, which is the Decalogue 'honor your father and mother' citation with the catechetical gloss excised). Walker (Interpolations in the Pauline Letters, ch.10) treats Eph 5:22-6:9 as the most developed of the post-Pauline household codes, expanded from the Col 3:18-4:1 prototype. Lincoln (Ephesians WBC), Schnelle (Apostle Paul), and Best (Ephesians ICC) concur as critical consensus. Internally to the By What Authority series, the household codes contradict Volume 2′s argument against 'bondservants of men' structures and against patriarchal/slavery accommodation; the same methodological standard applied to 1 Cor 14:34-35 (removed as Walker interpolation) is applied here.

Eph 6:2 (Decalogue citation, directly attested in Marcion per Tert. AM 5.18.11) is retained with its existing partial_excision of the catechetical gloss.

IU — See MA note above.

WS — Ephesians 6:9 carries the style/register of the household-code block: 'You masters, do the same things to them, and give up threatening, knowing that he who is both their Master and y…' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn First NT p.292-296 (Marcion-unattested); Walker, Interpolations ch.10; Lincoln WBC; Schnelle Apostle Paul)

ATT 6:10 **Finally, be strong in the Lord, and in the strength of his might.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 6.5-10)

ATT 6:11 **Put on the whole armor of God, that you may be able to stand against the wiles of the devil.**

Evidence tier: N/A

Marcion: uncertain

ATT 6:12 **For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world's rulers of the darkness of this age, and against the spiritual forces of wickedness in the heavenly places.**

Evidence tier: N/A

Marcion: uncertain

ATT 6:13 **Therefore put on the whole armor of God, that you may be able to withstand in the evil day, and, having done all, to stand.**

Evidence tier: N/A
Marcion: uncertain

ATT 6:14 **Stand therefore, having the belt of truth buckled around your waist, and having put on the breastplate of righteousness,**

Evidence tier: N/A
Marcion: uncertain

ATT 6:15 **and having fitted your feet with the preparation of the Good News of peace;**

Evidence tier: N/A
Marcion: uncertain

ATT 6:16 **above all, taking up the shield of faith, with which you will be able to quench all the fiery darts of the evil one.**

Evidence tier: N/A
Marcion: uncertain

ATT 6:17 **And take the helmet of salvation, and the sword of the Spirit, which is the word of God;**

Evidence tier: N/A
Marcion: uncertain

ATT 6:18 **with all prayer and requests, praying at all times in the Spirit, and being watchful to this end in all perseverance and requests for all the saints:**

Evidence tier: N/A
Marcion: uncertain

ATT 6:19 **on my behalf, that utterance may be given to me in opening my mouth, to make known with boldness the mystery of the Good News,**

Evidence tier: N/A
Marcion: uncertain

ATT 6:20 **for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.**

Evidence tier: N/A
Marcion: uncertain

ATT 6:21 **But that you also may know my affairs, how I am doing, Tychicus, the beloved brother and faithful servant in the Lord, will make known to you all things;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 6.21-24)

ATT 6:22 **whom I have sent to you for this very purpose, that you may know our state, and that he may comfort your hearts.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 6.21-24)

ATT 6:23 **Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 6.21-24)

ATT 6:24 **Grace be with all those who love our Lord Jesus Christ with incorruptible love. Amen.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Eph 6.21-24)

Philippians

Written circa 54–62 CE from prison. The second least-edited authentic letter. Attested by Polycarp of Smyrna circa 130 CE whose Letter to the Philippians is saturated with Pauline citations. Polycarp's citations predate the anti-Marcionite period — the text he cites is the pre-Catholicising text.

Signal Key

MA Marcionite absence — direct or block-inherited (weight 0.75)

MA† qualified Marcionite absence — indirect or contested (weight 0.65)

IA internal anachronism / independent attestation (weight 0.9)

SR structural rupture — coherence broken by passage

WS Walker (2001) vocabulary and linguistic identification

AC argument completes without passage

HS hostile silence — fathers argue past passage without quoting

HW hostile awkward defence — argument weakened by passage

TC temporal correlation — anachronistic content

PI positional instability — floating in manuscript tradition

IU institutional utility — passage benefits later institution (weight 0.1)

DSB directional signature, block-confirming — second-pass audit confirms a first-pass block anomaly (weight 0.4)

CHAPTER 1

ATT 1:1 **Paul and Timothy, servants of Jesus Christ; To all the saints in Christ Jesus who are at Philippi, with the overseers and servants:**

Written circa 54–62 CE from prison. Philippians is a warm prison letter of gratitude, partnership, and steadfastness, with no major interpolation issue attached to the opening.

Evidence tier: N/A

Marcion: uncertain

ATT 1:2 **Grace to you, and peace from God, our Father, and the Lord Jesus Christ.**

Evidence tier: N/A

Marcion: uncertain

ATT 1:3 **I thank my God whenever I remember you,**

Thanksgiving opening. Paul's gratitude for the Philippians sets the letter's tone of affection, partnership, and shared endurance.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.3-1.13)

ATT 1:4 **always in every request of mine on behalf of you all, making my requests with joy,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.3-1.13)

ATT 1:5 **for your partnership in furtherance of the Good News from the first day until now;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.3-1.13)

ATT 1:6 **being confident of this very thing, that he who began a good work in you will complete it until the day of Jesus Christ.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.3-1.13)

ATT 1:7 **It is even right for me to think this way on behalf of all of you, because I have you in my heart, because, both in my bonds and in the defense and confirmation of the Good News, you all are partakers with me of grace.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.3-1.13)

ATT 1:8 **For God is my witness, how I long after all of you in the tender mercies of Christ Jesus.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.3-1.13)

ATT 1:9 **This I pray, that your love may abound yet more and more in knowledge and all discernment;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.3-1.13)

ATT 1:10 **so that you may approve the things that are excellent; that you may be sincere and without offense to the day of Christ;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.3-1.13)

ATT 1:11 **being filled with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.3-1.13)

ATT 1:12 **Now I desire to have you know, brothers, that the things which happened to me have turned out rather to the progress of the Good News;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.3-1.13)

ATT 1:13 **so that it became evident to the whole palace guard, and to all the rest, that my bonds are in Christ;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.3-1.13)

ATT 1:14 **and that most of the brothers in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 1:15 **Some indeed preach Christ even out of envy and strife, and some also out of good will.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 1:16 **The former insincerely preach Christ from selfish ambition, thinking that they add affliction to my chains;**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 1:17 **but the latter out of love, knowing that I am appointed for the defense of the Good News.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 1:18 **What does it matter? Only that in every way, whether in pretense or in truth, Christ is proclaimed. I rejoice in this, yes, and will rejoice.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 1:19 **For I know that this will turn out to my salvation, through your prayers and the supply of the Spirit of Jesus Christ,**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.19-22)

ATT 1:20 **according to my earnest expectation and hope, that I will in no way be disappointed, but with all boldness, as always, now also Christ will be magnified in my body, whether by life, or by death.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.19-22)

ATT 1:21 **For to me to live is Christ, and to die is gain.**

> "To live is Christ and to die is gain" — quintessential Pauline theology. No interpolation signals.

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.19-22)

ATT 1:22 **But if I live on in the flesh, this will bring fruit from my work; yet I don't know what I will choose.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.19-22)

ATT 1:23 **But I am in a dilemma between the two, having the desire to depart and be with Christ, which is far better.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 1:24 **Yet, to remain in the flesh is more needful for your sake.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.24-2.4)

ATT 1:25 **Having this confidence, I know that I will remain, yes, and remain with you all, for your progress and joy in the faith,**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.24-2.4)

ATT 1:26 **that your rejoicing may abound in Christ Jesus in me through my presence with you again.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.24-2.4)

ATT 1:27 **Only let your way of life be worthy of the Good News of Christ, that, whether I come and see you or am absent, I may hear of your state, that you stand firm in one spirit, with one soul striving for the faith of the Good News;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.24-2.4)

ATT 1:28 **and in nothing frightened by the adversaries, which is for them a proof of destruction, but to you of salvation, and that from God.**

Paul contrasts the adversaries (for whom opposition leads toward destruction) with the Philippians (for whom it confirms salvation). He does not use words like "transactional" or name two cosmic principles; mapping destruction versus salvation onto two incompatible principles is an interpretive move from this document's thesis, not a paraphrase of the verse.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.24-2.4)

ATT 1:29 **Because it has been granted to you on behalf of Christ, not only to believe in him, but also to suffer on his behalf,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.24-2.4)

ATT 1:30 **having the same conflict which you saw in me, and now hear is in me.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.24-2.4)

CHAPTER 2

ATT 2:1 **If therefore there is any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassion,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.24-2.4)

ATT 2:2 **make my joy full, by being like-minded, having the same love, being of one accord, of one mind;**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.24-2.4)

ATT 2:3 **doing nothing through rivalry or through conceit, but in humility, each counting others better than himself;**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.24-2.4)

ATT 2:4 **each of you not just looking to his own things, but each of you also to the things of others.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 1.24-2.4)

ATT 2:5 **Have this in your mind, which was also in Christ Jesus,**

Hymn-frame note: retained as ATT. The wider Christ-hymn block remains central to the reconstruction; any verse-level caution inside the hymn is recorded on the specific affected row.
Evidence tier: N/A
Marcion: uncertain

ATT 2:6 **who, existing in the form of God, didn't consider equality with God a thing to be grasped,**

Evidence tier: N/A
Marcion: uncertain

SUS 2:7 **but emptied himself, taking the form of a servant, being made in the likeness of men.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

This row retains its existing SUS flag. The note marks a localized verse-level caution inside the otherwise retained Christ-hymn unit; it does not reclassify the whole hymn.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: inferred-absent (Block-level Marcionite absence is recorded in the source data; no narrower verse-level citation is available.)

ATT 2:8 **And being found in human form, he humbled himself, becoming obedient to death, yes, the death of the cross.**

Evidence tier: N/A

Marcion: uncertain

ATT 2:9 **Therefore God also highly exalted him, and gave to him the name which is above every name;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:10 **that at the name of Jesus every knee should bow, of those in heaven, those on earth, and those under the earth,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:11 **and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:12 **So then, my beloved, even as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:13 **For it is God who works in you both to will and to work, for his good pleasure.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:14 **Do all things without murmurings and disputes,**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:15 **that you may become blameless and harmless, children of God without defect in the middle of a crooked and perverse generation, among whom you are seen as lights in the world,**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:16 **holding up the word of life; that I may have something to boast in the day of Christ, that I didn't run in vain nor labor in vain.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:17 **Yes, and if I am poured out on the sacrifice and service of your faith, I rejoice, and rejoice with you all.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:18 **In the same way, you also rejoice, and rejoice with me.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:19 **But I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered up when I know how you are doing.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:20 **For I have no one else like-minded, who will truly care about you.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:21 **For they all seek their own, not the things of Jesus Christ.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:22 **But you know the proof of him, that, as a child serves a father, so he served with me in furtherance of the Good News.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:23 **Therefore I hope to send him at once, as soon as I see how it will go with me.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:24 **But I trust in the Lord that I myself also will come shortly.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:25 **But I counted it necessary to send to you Epaphroditus, my brother, fellow worker, fellow soldier, and your apostle and servant of my need;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:26 **since he longed for you all, and was very troubled, because you had heard that he was sick.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:27 **For indeed he was sick, nearly to death, but God had mercy on him; and not on him only, but on me also, that I might not have sorrow on sorrow.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:28 **I have sent him therefore the more diligently, that, when you see him again, you may rejoice, and that I may be the less sorrowful.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:29 **Receive him therefore in the Lord with all joy, and hold such in honor,**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 2:30 **because for the work of Christ he came near to death, risking his life to supply that which was lacking in your service toward me.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

CHAPTER 3

ATT 3:1 **Finally, my brothers, rejoice in the Lord. To write the same things to you, to me indeed is not tiresome, but for you it is safe.**

3:1-4:1 may be from a separate letter (composite hypothesis). The tone shifts abruptly from warm to polemical. Whether one letter or two, both portions are authentically Pauline.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 3:2 **Beware of the dogs, beware of the evil workers, beware of the false circumcision.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 3:3 **For we are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Phil 2.9-3.3)

ATT 3:4 **though I myself might have confidence even in the flesh. If any other man thinks that he has confidence in the flesh, I yet more:**

Evidence tier: N/A

Marcion: uncertain

ATT 3:5 **circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning the law, a Pharisee;**

Evidence tier: N/A

Marcion: uncertain

ATT 3:6 **concerning zeal, persecuting the assembly; concerning the righteousness which is in the law, found blameless.**

Evidence tier: N/A

Marcion: uncertain

ATT 3:7 **However, I consider those things that were gain to me as a loss for Christ.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:8 **Yes most certainly, and I count all things to be a loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I suffered the loss of all things, and count them nothing but refuse, that I may gain Christ**

"I count all things loss for the excellency of the knowledge of Christ" — the most concentrated expression of Pauline theology in the corpus.
Evidence tier: N/A
Marcion: uncertain

ATT 3:9 **and be found in him, not having a righteousness of my own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith;**

Evidence tier: N/A
Marcion: uncertain

ATT 3:10 **that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed to his death;**

Evidence tier: N/A
Marcion: uncertain

ATT 3:11 **if by any means I may attain to the resurrection from the dead.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:12 **Not that I have already obtained, or am already made perfect; but I press on, that I may take hold of that for which also I was taken hold of by Christ Jesus.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:13 **Brothers, I don't regard myself as yet having taken hold, but one thing I do. Forgetting the things which are behind, and stretching forward to the things which are before,**

Evidence tier: N/A
Marcion: uncertain

ATT 3:14 **I press on toward the goal for the prize of the high calling of God in Christ Jesus.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:15 **Let us therefore, as many as are perfect, think this way. If in anything you think otherwise, God will also reveal that to you.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:16 **Nevertheless, to the extent that we have already attained, let us walk by the same rule. Let us be of the same mind.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:17 **Brothers, be imitators together of me, and note those who walk this way, even as you have us for an example.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:18 **For many walk, of whom I told you often, and now tell you even weeping, as the enemies of the cross of Christ,**

3:18-19: Paul weeps over those who reject the cross. "Their god is the belly" describes those who reduce existence to material appetite. Their "end is destruction" because the flesh-principle cannot sustain life. This is grief, not vindictiveness — Paul describes the natural consequence of rejecting grace, not calling for punishment.

Evidence tier: N/A
Marcion: uncertain

ATT 3:19 **whose end is destruction, whose god is the belly, and whose glory is in their shame, who think about earthly things.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:20 **For our citizenship is in heaven, from where we also wait for a Savior, the Lord Jesus Christ;**

"Our citizenship is in heaven" — πολίτευμα ἐν οὐρανοῖς. Key to the Marcionite framework: the believer's true polity is not earthly.

Evidence tier: N/A
Marcion: uncertain

ATT 3:21 **who will change the body of our humiliation to be conformed to the body of his glory, according to the working by which he is able even to subject all things to himself.**

Evidence tier: N/A
Marcion: uncertain

CHAPTER 4

ATT 4:1 **Therefore, my brothers, beloved and longed for, my joy and crown, so stand firm in the Lord, my beloved.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:2 **I exhort Euodia, and I exhort Syntyche, to think the same way in the Lord.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:3 **Yes, I beg you also, true partner, help these women, for they labored with me in the Good News, with Clement also, and the rest of my fellow workers, whose names are in the book of life.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:4 **Rejoice in the Lord always! Again I will say, "Rejoice!"**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:5 **Let your gentleness be known to all men. The Lord is at hand.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:6 **In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:7 **And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:8 **Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever**

things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things.

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:9 **The things which you learned, received, heard, and saw in me: do these things, and the God of peace will be with you.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:10 **But I rejoice in the Lord greatly, that now at length you have revived your thought for me; in which you did indeed take thought, but you lacked opportunity.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:11 **Not that I speak because of lack, for I have learned in whatever state I am, to be content in it.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:12 **I know how to be humbled, and I know also how to abound. In everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in need.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:13 **I can do all things through Christ, who strengthens me.**

> "I can do all things through Christ who strengthens me" — among the most quoted Pauline verses. Authentic. Often decontextualised.
> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:14 **However you did well that you shared in my affliction.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 4:15 **You yourselves also know, you Philippians, that in the beginning of the Good News, when I departed from Macedonia, no assembly shared with me in the matter of giving and receiving but you only.**

> **Evidence tier:** N/A

Marcion: uncertain

ATT 4:16 **For even in Thessalonica you sent once and again to my need.**

Evidence tier: N/A
Marcion: uncertain

ATT 4:17 **Not that I seek for the gift, but I seek for the fruit that increases to your account.**

Evidence tier: N/A
Marcion: uncertain

ATT 4:18 **But I have all things, and abound. I am filled, having received from Epaphroditus the things that came from you, a sweet-smelling fragrance, an acceptable and well-pleasing sacrifice to God.**

Evidence tier: N/A
Marcion: uncertain

ATT 4:19 **My God will supply every need of yours according to his riches in glory in Christ Jesus.**

Evidence tier: N/A
Marcion: uncertain

ATT 4:20 **Now to our God and Father be the glory forever and ever! Amen.**

Evidence tier: N/A
Marcion: uncertain

ATT 4:21 **Greet every saint in Christ Jesus. The brothers who are with me greet you.**

Evidence tier: N/A
Marcion: uncertain

ATT 4:22 **All the saints greet you, especially those who are of Caesar's household.**

Evidence tier: N/A
Marcion: uncertain

ATT 4:23 **The grace of the Lord Jesus Christ be with you all. Amen.**

Evidence tier: N/A
Marcion: uncertain

Colossians

Letter-level caution: Pauline authorship is disputed; this letter is included for adjudication. See Companion A, "A Note on the Letter Count".

Colossians is among the most debated letters in the Pauline corpus: borderline authentic. Arguments for authenticity include the Pauline vocabulary and the personal greetings (4:7-17). Arguments against include the developed cosmic Christology (1:15-20), the "fullness of the Godhead" language (2:9), and the household code (3:18-4:1), all of which exceed authentic Paul. Marcion included Colossians in his Apostolikon. Tertullian engages it directly (AM 5.19). The Christ hymn (1:15-20) was probably a pre-existing liturgical piece incorporated by the author, making it one of the earliest Christological texts in the NT canon regardless of the letter's date.

Selected key passages shown. The household code (3:18-4:1) is marked SUS.

Signal Key

MA	Marcionite absence — direct or block-inherited (weight 0.75)	**MA†**	qualified Marcionite absence — indirect or contested (weight 0.65)
IA	internal anachronism / independent attestation (weight 0.9)	**SR**	structural rupture — coherence broken by passage
WS	Walker (2001) vocabulary and linguistic identification	**AC**	argument completes without passage
HS	hostile silence — fathers argue past passage without quoting	**HW**	hostile awkward defence — argument weakened by passage
TC	temporal correlation — anachronistic content	**PI**	positional instability — floating in manuscript tradition
IU	institutional utility — passage benefits later institution (weight 0.1)	**DSB**	directional signature, block-confirming — second-pass audit confirms a first-pass block anomaly (weight 0.4)

CHAPTER 1

ATT 1:1 **Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother,**

> Colossians authorship is disputed — many scholars consider it deutero-Pauline. BeDuhn [independent scholar] argues for an authentic Pauline core with significant interpolation in the household code (3:18-4:1). The document follows this analysis.
>
> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 1:2 **to the saints and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father, and the Lord Jesus Christ.**

> Opening salutation formula. Present in Marcion's Apostolikon.
>
> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 1:3 **We give thanks to God the Father of our Lord Jesus Christ, praying always for you,**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Col 1.3-4)

ATT 1:4 **having heard of your faith in Christ Jesus, and of the love which you have toward all the saints,**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Col 1.3-4)

ATT 1:5 **because of the hope which is laid up for you in the heavens, of which you heard before in the word of the truth of the Good News,**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 1:6 **which has come to you; even as it is in all the world and is bearing fruit and growing, as it does in you also, since the day you heard and knew the grace of God in truth;**

> **Evidence tier:** N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Col 1.6-14)

ATT 1:7 **even as you learned of Epaphras our beloved fellow servant, who is a faithful servant of Christ on our behalf,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Col 1.6-14)

ATT 1:8 **who also declared to us your love in the Spirit.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Col 1.6-14)

ATT 1:9 **For this cause, we also, since the day we heard this, don't cease praying and making requests for you, that you may be filled with the knowledge of his will in all spiritual wisdom and understanding,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Col 1.6-14)

ATT 1:10 **that you may walk worthily of the Lord, to please him in all respects, bearing fruit in every good work, and increasing in the knowledge of God;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Col 1.6-14)

ATT 1:11 **strengthened with all power, according to the might of his glory, for all endurance and perseverance with joy;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Col 1.6-14)

ATT 1:12 **giving thanks to the Father, who made us fit to be partakers of the inheritance of the saints in light;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Col 1.6-14)

ATT 1:13 **who delivered us out of the power of darkness, and translated us into the Kingdom of the Son of his love;**

1:13-20: The cosmic transfer and Christ hymn. 1:15-20 is broadly identified as a pre-Pauline hymn incorporated (and possibly adapted) by the author. Its cosmic scope — Christ as firstborn over all creation, agent of reconciliation for "all things" — surpasses anything in authentic Paul and points toward second-century cosmic Christology.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Col 1.6-14)

ATT **1:14** **in whom we have our redemption, the forgiveness of our sins;**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Col 1.6-14)

ATT PAR **1:15** **who is the image of the invisible God, the firstborn of all creation.**

Confidence: 86% · CONFIRMED MA PI

MA-ind.: 45% · POSSIBLE PI

1:15-20: The Colossian Hymn. Split attestation: 1:15a ('He is the image of the invisible God') IS attested in Marcion's Apostolikon; 1:15b ('the firstborn of all creation') is ABSENT. Tertullian (Marc. 5.19.3-5) confirms the combined absence of 1:15b-16, which BeDuhn (The First New Testament, p. 316) lists under Criterion 1 — explicit patristic attestation. The MA signal is applied to 1:15b. The 'firstborn of all creation' language establishes Christ's pre-existent cosmic sovereignty over the created order — the same directional expansion (proto-orthodox amplification of Christ's authority over all powers) identified throughout this analysis. Whether the Christ hymn was pre-Pauline and incorporated, or Pauline composition, is secondary to the textual question: the shorter Marcionite form is structurally coherent, reading 'He is the image of the invisible God… and he is before all things' (v.17) without v.15b-16. Retained ATT at verse level; partial MA applied.

TRANSLATION NOTE — ἀόρατου: The standard English rendering 'invisible' is misleadingly narrow. ἀόρατος (from ἀ- + ὁράω, 'to see') carries the full Hellenistic philosophical range of 'imperceptible' — beyond all sense-perception, transcendent, not accessible through ordinary means. In Plato, ἀόρατος maps the intelligible world against the sensory; in Philo, God's ἀορασία is functionally inseparable from God's unknowability. A more accurate translation would be 'the imperceptible God' or 'the God beyond perception.' This matters theologically: the phrase εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου sits at the intersection of Platonic transcendence, Philonic mysticism, and Marcionite hidden-Father theology. The more precise Greek word for simply 'unknown' is ἄγνωστος (used in Acts 17:23 for the 'unknown God'), which Marcion's critics used to describe his alien deity. The undisputed Paul (2 Cor 4:4) writes only εἰκὼν τοῦ θεοῦ — 'image of God' — with no ἀόρατου qualifier. The addition of 'imperceptible' in the Colossian form shifts the phrase into second-century debates about divine transcendence and hiddenness that are not characteristic of Paul's authentic vocabulary. The English 'invisible' flattens this into a neutral optical statement and conceals the theological weight of the Greek.

Evidence tier: N/A

Marcion: partial (Tertullian Marc. 5.19.3-5: attests 1:15a ('image of the invisible God') but absence of 1:15b ('firstborn of all creation') and entire v.16. BeDuhn, The First New Testament (2013), p. 316 — Criterion 1.)

SUS 1:16 **For by him all things were created, in the heavens and on the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and for him.**

Confidence: 65% · PROBABLE — MA + SR + PI

MA-ind.: 70% · PROBABLE SR PI

MA — Marcionite absence, Criterion 1 (explicit patristic attestation). Tertullian (Marc. 5.19.3-5) confirms the entire verse was absent from Marcion's Apostolikon. BeDuhn (The First New Testament, 2013, p. 316) lists Col 1:15b-16 under Criterion 1 — the strongest evidential category — alongside Rom 13:1-7, Gal 3:6-9, and other firmly established absences. Tertullian's explanation that 'it was necessary for Marcion to disapprove of this' (haec enim Marcioni displicere oportebat) is the hostile witness's rationalisation. The methodology used throughout this analysis applies the hostile-witness principle: when an adversarial source (Tertullian) explains away a Marcionite absence, that explanation reflects apologetic interest, not demonstrated fact. The same standard that flags Rom 13:1-7 as an interpolation — despite proto-orthodox claims that Marcion deleted it — must be applied consistently here.

SR — Structural rupture. BeDuhn notes that v.17 begins with 'and' (kai) rather than 'therefore' (oun). If vv. 15b-16 were original, the connector is logically wrong — v.17 ('he is before all things') is a conclusion that requires a causal connector. Remove vv. 15b-16 and v.17 follows v.15a coherently: 'He is the image of the invisible God… and he is before all things.' The text the Apostolikon possessed is, as BeDuhn states, 'an equally clear structure and coherent meaning without vv. 15b-16.'

PI — Proto-orthodox institutional pattern. Eduard Schweizer (independently of Marcionite concerns) identified 'thrones or dominions or principalities or authorities' as one of three redactional additions to the original shorter Christ hymn — alongside 'the church' (v.18) and 'the blood of his cross' (v.20). These additions transform a participatory Christological hymn into a cosmic-sovereignty declaration. The powers list ('thrones, dominions, principalities, authorities') is load-bearing for the institutional argument that earthly hierarchies derive their legitimacy from Christ's cosmic lordship — the same theological chain traced in Volume 3. The directional consistency with the broader proto-orthodox editorial programme is exact.

Retained ATT at verse level pending reconstructed text of 1:15-20. Partial excision noted separately.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: absent (Tertullian Marc. 5.19.3-5: entire verse absent from Apostolikon. BeDuhn, The First New Testament (2013), p. 316 — Criterion 1 (explicit patristic attestation). The Apostolikon read: 'He is the image of the invisible God… and he is before all things' (v.15a + v.17), with vv. 15b-16 entirely absent.)

ATT 1:17 **He is before all things, and in him all things are held together.**

Evidence tier: N/A
Marcion: uncertain

ATT 1:18 **He is the head of the body, the assembly, who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.**

"He is the head of the body, the assembly" — ecclesiological language more developed than the undisputed letters. Possibly reflects later church structure.
Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Col 1.18)

ATT 1:19 **For all the fullness was pleased to dwell in him;**

Evidence tier: N/A
Marcion: uncertain

ATT 1:20 **and through him to reconcile all things to himself, by him, whether things on the earth, or things in the heavens, having made peace through the blood of his cross.**

"All things" reconciled — pan-cosmic soteriology. No parallel in authentic Paul who speaks of believers being reconciled, not the cosmos. Note on 1:22 (not in table): Harnack [adversary of Marcion] records that "of the flesh" after "in (his) body" was excised — the earlier text read "reconciled in his body through death" without the flesh qualifier. Consistent with the docetic framework.
Evidence tier: N/A
Marcion: uncertain

ATT 1:21 **You, being in past times alienated and enemies in your mind in your evil deeds,**

Evidence tier: N/A
Marcion: uncertain

ATT 1:22 **yet now he has reconciled in the body of his flesh through death, to present you holy and without defect and blameless before him,**

Evidence tier: N/A
Marcion: uncertain

ATT 1:23 **if it is so that you continue in the faith, grounded and steadfast, and not moved away from the hope of the Good News which you heard, which is being proclaimed in all creation under heaven; of which I, Paul, was made a servant.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Col 1.23)

ATT 1:24 **Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the assembly;**

Marcionite attestation note: retained as ATT. The Marcionite evidence here records presence, not absence, and does not function as an MA removal signal.

Evidence tier: N/A

Marcion: direct

ATT 1:25 **of which I was made a servant, according to the stewardship of God which was given me toward you, to fulfill the word of God,**

Evidence tier: N/A

Marcion: uncertain

ATT 1:26 **the mystery which has been hidden for ages and generations. But now it has been revealed to his saints,**

Evidence tier: N/A

Marcion: uncertain

ATT 1:27 **to whom God was pleased to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory;**

Evidence tier: N/A

Marcion: uncertain

ATT 1:28 **whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus;**

Evidence tier: N/A

Marcion: uncertain

ATT 1:29 **for which I also labor, striving according to his working, which works in me mightily.**

Evidence tier: N/A

Marcion: uncertain

CHAPTER 2

ATT 2:1 **For I desire to have you know how greatly I struggle for you, and for those at Laodicea, and for as many as have not seen my face in the flesh;**

Evidence tier: N/A
Marcion: uncertain

ATT 2:2 **that their hearts may be comforted, they being knit together in love, and gaining all riches of the full assurance of understanding, that they may know the mystery of God, both of the Father and of Christ,**

Evidence tier: N/A
Marcion: uncertain

ATT 2:3 **in whom are all the treasures of wisdom and knowledge hidden.**

Evidence tier: N/A
Marcion: uncertain

ATT 2:4 **Now this I say that no one may delude you with persuasiveness of speech.**

Evidence tier: N/A
Marcion: uncertain

ATT 2:5 **For though I am absent in the flesh, yet am I with you in the spirit, rejoicing and seeing your order, and the steadfastness of your faith in Christ.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Col 2.5-7)

ATT 2:6 **As therefore you received Christ Jesus, the Lord, walk in him,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Col 2.5-7)

ATT 2:7 **rooted and built up in him, and established in the faith, even as you were taught, abounding in it in thanksgiving.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms Col 2.5-7)

ATT 2:8 **Be careful that you don't let anyone rob you through his philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 2:9 **For in him all the fullness of the Deity dwells bodily,**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Col 2.9-12)

ATT 2:10 **and in him you are made full, who is the head of all principality and power;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Col 2.9-12)

ATT 2:11 **in whom you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, in the circumcision of Christ;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Col 2.9-12)

ATT 2:12 **having been buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Col 2.9-12)

ATT 2:13 **You were dead through your trespasses and the uncircumcision of your flesh. He made you alive together with him, having forgiven us all our trespasses,**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 2:14 **wiping out the handwriting in ordinances which was against us; and he has taken it out of the way, nailing it to the cross;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Col 2.14-15)

ATT 2:15 **having stripped the principalities and the powers, he made a show of them openly, triumphing over them in it.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms Col 2.14-15)

ATT 2:16 **Let no one therefore judge you in eating, or in drinking, or with respect to a feast day or a new moon or a Sabbath day,**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 2:17 **which are a shadow of the things to come; but the body is Christ's.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 2:18 **Let no one rob you of your prize by a voluntary humility and worshiping of the angels, dwelling in the things which he has not seen, vainly puffed up by his fleshly mind,**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 2:19 **and not holding firmly to the Head, from whom all the body, being supplied and knit together through the joints and ligaments, grows with God's growth.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 2:20 **If you died with Christ from the elements of the world, why, as though living in the world, do you subject yourselves to ordinances,**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 2:21 **"Don't handle, nor taste, nor touch"**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 2:22 **(all of which perish with use), according to the precepts and doctrines of men?**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 2:23 **Which things indeed appear like wisdom in self-imposed worship, and humility, and severity to the body; but aren't of any value against the indulgence of the flesh.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

CHAPTER 3

ATT 3:1 **If then you were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:2 **Set your mind on the things that are above, not on the things that are on the earth.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:3 **For you died, and your life is hidden with Christ in God.**

Evidence tier: N/A
Marcion: uncertain

ATT 3:4 **When Christ, our life, is revealed, then you will also be revealed with him in glory.**

Evidence tier: N/A
Marcion: uncertain

SUS 3:5 **Put to death therefore your members which are on the earth: sexual immorality, uncleanness, depraved passion, evil desire, and covetousness, which is idolatry;**

Confidence: 50% · POSSIBLE IU WS

IU — The appended clause ‘which is idolatry’ serves the proto-orthodox programme of equating material desire with false worship. It creates a theological bridge to 3:6′s ‘wrath of God on children of disobedience’ (already SUS) and implicitly frames Marcionite rejection of the Creator-God as idolatry. Without the gloss the vice list is complete: sexual immorality, uncleanness, depraved passion, evil desire, and covetousness — the appended interpretation is supernumerary.

WS — Relative-clause gloss appended to the final item of a vice catalogue (‘ἥτις ἐστὶν εἰδωλολατρία’) is precisely the form an editorial hand uses to annotate an inherited list. This construction is not Pauline compositional style and mirrors Ephesians 5:5 (‘who is an idolater’) with a different syntactic form but identical theological equation.

Retained as SUS (not excluded): the verse body is required as the referent for 3:7 (‘in which you also walked’). Only the phrase ‘and covetousness, which is idolatry’ is the suspected gloss. The phrase-level excision does not affect the structural coherence of the verse.

Evidence tier: Tier 4 — Flagged for review; evidence partial.
Marcion: uncertain

SUS 3:6 **for which things' sake the wrath of God comes on the children of disobedience.**

Confidence: 78% · PROBABLE MA IU
MA-ind.: 10% · UNLIKELY IU
Institutional-utility note: wrath language is flagged because it moves toward a judgment framework foreign to the reconstructed Pauline core. The existing flag is unchanged.
Evidence tier: Tier 4 — Flagged for review; evidence partial.
Marcion: inferred-absent (Block-level Marcionite absence is recorded in the source data; no narrower verse-level citation is available.)

ATT 3:7 **You also once walked in those, when you lived in them;**

Evidence tier: N/A
Marcion: uncertain

ATT 3:8 **but now you also put them all away: anger, wrath, malice, slander, and shameful speaking out of your mouth.**

Evidence tier: N/A
Marcion: uncertain

SUS 3:9 **Don't lie to one another, seeing that you have put off the old man with his doings,**

Confidence: 50% · POSSIBLE SR IU
SR — Romans 6:6 states 'our old man was crucified with him' — God did this, past tense, indicative. Colossians 3:9 reframes the same concept as an imperative behavioral accomplishment: 'you have put off the old man with his doings.' This is a structural theological rupture: from indicative grace (the old man's end is accomplished at the cross) to imperative self-discipline (you are responsible for putting off the old man through conduct).
IU — The imperative framework serves the institutional programme of behavioral governance: if the old man is 'put off' by ethical effort rather than by the cross, then the community requires ongoing moral instruction and oversight to sustain the new creation. This grounds the authority of paraenetic teaching in a way that pure indicative mysticism does not.
Retained as SUS (not excluded): 3:9 is syntactically joined to 3:10 as a single sentence in the Greek. Both are suspect on related grounds. 3:9 provides the behavioral lead-in; 3:10 provides the creator-God payload. Parallel in Ephesians 4:22 ('put off the old man') is unattested in Marcion and unanalysed.
Evidence tier: Tier 4 — Flagged for review; evidence partial.
Marcion: uncertain

SUS **3:10** **and have put on the new man, who is being renewed in knowledge after the image of his Creator,**

> **Confidence:** 78% · PROBABLE MA IU
>
> MA-ind.: 10% · UNLIKELY IU
>
> Institutional-utility note: the renewed-image language is discussed because of its theological function in the surrounding unit. The existing flag is unchanged.
>
> **Evidence tier:** Tier 4 — Flagged for review; evidence partial.
>
> **Marcion:** inferred-absent (Block-level Marcionite absence is recorded in the source data; no narrower verse-level citation is available.)

SUS **3:11** **where there can't be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondservant, freeman; but Christ is all, and in all.**

> **Confidence:** 86% · CONFIRMED MA WS
>
> MA-ind.: 45% · POSSIBLE WS
>
> **MA** — External Marcionite absence: BeDuhn (2013): 'Col 3.11-4.9 is unattested'
>
> **WS** — Stylistic variation from authentic Paul. The verse echoes Galatians 3:28 but expands it with 'Scythian' and the formula 'Christ is all, and in all' — a more evolved, cosmic-sounding register not found in the undisputed letters. The expansion reads as a catechetical summary rather than authentic Pauline formulation.
>
> **Evidence tier:** Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.
>
> **Marcion:** unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

ATT **3:12** **Put on therefore, as God's chosen ones, holy and beloved, a heart of compassion, kindness, lowliness, humility, and perseverance;**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain (BeDuhn records Col 3.11-4.9 as unattested; presence is not directly quoted)

ATT **3:13** **bearing with one another, and forgiving each other, if any man has a complaint against any; even as Christ forgave you, so you also do.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain (BeDuhn records Col 3.11-4.9 as unattested; presence is not directly quoted)

ATT **3:14** **Above all these things, walk in love, which is the bond of perfection.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain (BeDuhn records Col 3.11-4.9 as unattested; presence is not directly quoted)

SUS **3:15** **And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): 'Col 3.11-4.9 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

SUS 3:16 **Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms, hymns, and spiritual songs, singing with grace in your heart to the Lord.**

Confidence: 86% · CONFIRMED MA WS

MA-ind.: 45% · POSSIBLE WS

MA — External Marcionite absence: BeDuhn (2013): 'Col 3.11-4.9 is unattested'

WS — 'Word of Christ' (λόγος τοῦ Χριστοῦ) is NT hapax — the phrase appears nowhere else in the Pauline corpus; all other references use 'word of God' or 'word of the Lord.' The parallel in Ephesians 5:19 ('psalms, hymns, and spiritual songs') is verbatim, indicating either Col/Eph dependency or shared pseudepigraphical tradition. Ephesians itself is deutero-Pauline per Walker and BeDuhn.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

SUS 3:17 **Whatever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father, through him.**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013): 'Col 3.11-4.9 is unattested'

AC — Argument Completion. The verse functions as a rhetorical summary-bridge ('whatever you do, do all in the name of the Lord Jesus') that transitions from the ethical exhortation block into the Haustafeln (3:18-4:1, REM). Its role as connective tissue for the removed material supports secondary composition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

REM 3:18 **Wives, be in subjection to your husbands, as is fitting in the Lord.**

Confidence: 96% · CONFIRMED MA IU SR WS HS

MA-ind.: 85% · CONFIRMED IU SR WS HS

MA — External Marcionite absence: BeDuhn (2013): 'Col 3.11-4.9 is unattested'

IU — The household code (Haustafeln) 3:18–4:1 enforces patriarchal/slave-owner authority structures in direct tension with Colossians' authentic participatory-in-Christ ethic. The same methodological standard applied to the Ephesians Haustafeln (5:22–6:9) and 1 Cor 14:34–35 applies here.

SR — Structural disruption: Col 3:14–'above all, put on love' flows coherently to 4:10 without the household-code insertion.

WS — The slave-code vocabulary and tone diverge from the authenticated Colossian hymnic/participatory style of 1:15–20 and 3:1–14.

HS — The household code reflects a post-Pauline historical setting: the institutionalisation of the patriarchal household as the model for church governance, characteristic of the deutero-Pauline letters (cf. Eph 5:22–6:9; 1 Tim 2:8–15).

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

REM 3:19 **Husbands, love your wives, and don't be bitter against them.**

Confidence: 96% · CONFIRMED IU WS

IU — Institutional Utility

3:18-4:1: The Haustafel (household code). Widely regarded as non-Pauline interpolation. The patriarchal subordination ethic contradicts Galatians 3:28. Likely inserted to domesticate Pauline radicalism.

WS — Writing-Style Deviation

Shares the evidence base described under IU.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

REM 3:20 **Children, obey your parents in all things, for this pleases the Lord.**

Confidence: 96% · CONFIRMED AC IU

WS — The child-obedience command belongs to the formal household-code style rather than the relational exhortation typical of undisputed Paul.

AC — Argument Completion

Part of 3:18-4:1 household code block. See note on 3:18.

IU — Institutional Utility

Shares the evidence base described under AC.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

REM 3:21 **Fathers, don't provoke your children, so that they won't be discouraged.**

Confidence: 96% · CONFIRMED AC IU

WS — The father/child admonition uses the balanced household-code form characteristic of later paraenesis rather than Paul's usual argument-driven style.

AC — Argument Completion

Part of 3:18-4:1 household code block. See note on 3:18.

IU — Institutional Utility

Shares the evidence base described under AC.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

REM 3:22 **Servants, obey in all things those who are your masters according to the flesh, not just when they are looking, as men pleasers, but in singleness of heart, fearing God.**

Confidence: 96% · CONFIRMED WS IU

WS — Slave code paralleling Eph 6:5–9. The vocabulary and theological framing ('fear and obey your masters sincerely') is characteristic of the deutero-Pauline household codes, not authenticated Pauline correspondence.

IU — Institutional Utility: enslaved people are instructed to defer to slaveholders — the opposite of the participatory-in-Christ ethic operative in the authenticated Pauline letters. Part of the Col 3:18–4:1 household-code block.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

REM 3:23 **And whatever you do, work heartily, as for the Lord, and not for men,**

Confidence: 96% · CONFIRMED WS IU

Part of Col 3:18-4:1 household-code block. See note on 3:18.

WS — Colossians 3:23 carries the style/register of the block anchored at Colossians 3:18: 'And whatever you do, work heartily, as for the Lord, and not for men,' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

IU — Colossians 3:23 serves the institutional/theological utility of the block anchored at Colossians 3:18: 'And whatever you do, work heartily, as for the Lord, and not for men,' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

REM 3:24 **knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.**

Confidence: 96% · CONFIRMED WS IU

Part of Col 3:18-4:1 household-code block. See note on 3:18.

WS — Colossians 3:24 carries the style/register of the block anchored at Colossians 3:18: 'knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

IU — Colossians 3:24 serves the institutional/theological utility of the block anchored at Colossians 3:18: 'knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.' supports covenant con-

tinuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

REM 3:25 **But he who does wrong will receive again for the wrong that he has done, and there is no partiality.**

Confidence: 96% · CONFIRMED AC IU

WS — The wrongdoing/recompense maxim has the generalized moralizing style of the household-code block, distinct from Paul's more situational rhetoric.

AC — Argument Completion

Part of 3:18-4:1 household code block. See note on 3:18.

IU — Institutional Utility

Shares the evidence base described under AC.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

CHAPTER 4

REM 4:1 **Masters, give to your servants that which is just and equal, knowing that you also have a Master in heaven.**

Confidence: 96% · CONFIRMED AC IU

WS — The masters/slaves balancing command completes the Haustafel pattern, whose formal reciprocal structure is characteristic of later deutero-Pauline paraenesis.

AC — Argument Completion

Part of 3:18-4:1 household code block. See note on 3:18.

IU — Shares the evidence base described under AC.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

SUS 4:2 **Continue steadfastly in prayer, watching therein with thanksgiving;**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): 'Col 3.11-4.9 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

SUS 4:3 **praying together for us also, that God may open to us a door for the word, to speak the mystery of Christ, for which I am also in bonds;**

Confidence: 78% · PROBABLE MA IU

MA-ind.: 10% · UNLIKELY IU

MA — External Marcionite absence: BeDuhn (2013): 'Col 3.11-4.9 is unattested'

IU — Institutional Utility. 'Speak the mystery of Christ, for which I am also in bonds' — the captivity setting is part of the letter's authentication apparatus.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

SUS 4:4 **that I may reveal it as I ought to speak.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): 'Col 3.11-4.9 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

SUS 4:5 **Walk in wisdom toward those who are outside, redeeming the time.**

Confidence: 86% · CONFIRMED MA WS

MA-ind.: 45% · POSSIBLE WS

MA — External Marcionite absence: BeDuhn (2013): 'Col 3.11-4.9 is unattested'

WS — 'Redeeming the time' (ἐξαγοράζω τὸν καιρόν) appears verbatim in Ephesians 5:16, one of many Col/Eph verbal parallels indicating shared deutero-Pauline tradition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

SUS 4:6 **Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): 'Col 3.11-4.9 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

SUS 4:7 **All my affairs will be made known to you by Tychicus, the beloved brother, faithful servant, and fellow bondservant in the Lord.**

Confidence: 78% · PROBABLE MA IU

MA-ind.: 10% · UNLIKELY IU

MA — External Marcionite absence: BeDuhn (2013): 'Col 3.11-4.9 is unattested'

IU — Institutional Utility. Tychicus 'the beloved brother, faithful servant' is near-verbatim in Ephesians 6:21-22 ('Tychicus, the beloved brother and faithful servant in the Lord'), one of the clearest indicators that Colossians and Ephesians share the same pseudepigraphical authentication apparatus. Ephesians is deutero-Pauline per Walker.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

SUS 4:8 **I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts,**

Confidence: 78% · PROBABLE MA IU

MA-ind.: 10% · UNLIKELY IU

MA — External Marcionite absence: BeDuhn (2013): 'Col 3.11-4.9 is unattested'

IU — Continuation of Tychicus authentication apparatus (see 4:7).

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

SUS 4:9 **together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything that is going on here.**

Confidence: 78% · PROBABLE MA IU

MA-ind.: 10% · UNLIKELY IU

MA — External Marcionite absence: BeDuhn (2013): 'Col 3.11-4.9 is unattested'

IU — Onesimus named here as 'one of you' creates a cross-letter authentication link to the authentic Philemon (where Onesimus is the enslaved subject of Paul's plea). In Colossians, the same Onesimus becomes a trusted messenger — a fabricated personal detail designed to borrow credibility from the authentic letter.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 3.11-4.9 is unattested')

ATT 4:10 **Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas (concerning whom you received commandments, "if he comes to you, receive him"),**

Evidence tier: N/A

Marcion: direct (BeDuhn reconstruction)

ATT 4:11 **and Jesus who is called Justus. These are my only fellow workers for God's Kingdom who are of the circumcision, men who have been a comfort to me.**

Evidence tier: N/A

Marcion: direct (BeDuhn reconstruction)

SUS 4:12 **Epaphras, who is one of you, a servant of Christ, salutes you, always striving for you in his prayers, that you may stand perfect and complete in all the will of God.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: Block-level Marcionite absence is recorded in the source data; no narrower verse-level citation is available.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested

SUS 4:13 **For I testify about him, that he has great zeal for you, and for those in Laodicea, and for those in Hierapolis.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: Block-level Marcionite absence is recorded in the source data; no narrower verse-level citation is available.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested

ATT 4:14 **Luke, the beloved physician, and Demas greet you.**

Evidence tier: N/A

Marcion: direct (BeDuhn reconstruction)

SUS 4:15 **Greet the brothers who are in Laodicea, and Nymphas, and the assembly that is in his house.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): 'Col 4.15-18 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 4.15-18 is unattested')

SUS 4:16 **When this letter has been read among you, cause it to be read also in the assembly of the Laodiceans; and that you also read the letter from Laodicea.**

Confidence: 78% · PROBABLE MA IU

MA-ind.: 10% · UNLIKELY IU

MA — External Marcionite absence: BeDuhn (2013): 'Col 4.15-18 is unattested'

IU — Institutional Utility. 'Cause it to be read also in the assembly of the Laodiceans; and that you also read the letter from Laodicea' creates a fictitious sister-letter cross-reference. This is a classic pseudepigraphical authentication device — some early churches fabricated the 'Letter to the Laodiceans' to fill the reference (Jerome, De viris illustribus 5). The apparatus serves to establish Colossians' authenticity by claiming connection to other known Pauline letters.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 4.15-18 is unattested')

SUS 4:17 **Tell Archippus, "Take heed to the ministry which you have received in the Lord, that you fulfill it."**

Confidence: 78% · PROBABLE MA IU

MA-ind.: 10% · UNLIKELY IU

MA — External Marcionite absence: BeDuhn (2013): 'Col 4.15-18 is unattested'

IU — Archippus appears in Philemon 2 ('to Archippus our fellow soldier'). The instruction 'fulfill the ministry you have received in the Lord' borrows the name from the authentic Philemon to cross-authenticate Colossians.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 4.15-18 is unattested')

SUS 4:18 **The salutation of me, Paul, with my own hand: remember my bonds. Grace be with you. Amen.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): 'Col 4.15-18 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): 'Col 4.15-18 is unattested')

1 Thessalonians

Written circa 50–51 CE. The earliest surviving Pauline letter, approximately eighteen years before the first gospel was written. The earliest written testimony to what the Jesus movement believed. Contains the most significant interpolation after Romans.

Signal Key

MA	Marcionite absence — direct or block-inherited (weight 0.75)	**MA†**	qualified Marcionite absence — indirect or contested (weight 0.65)
IA	internal anachronism / independent attestation (weight 0.9)	**SR**	structural rupture — coherence broken by passage
WS	Walker (2001) vocabulary and linguistic identification	**AC**	argument completes without passage
HS	hostile silence — fathers argue past passage without quoting	**HW**	hostile awkward defence — argument weakened by passage
TC	temporal correlation — anachronistic content	**PI**	positional instability — floating in manuscript tradition
IU	institutional utility — passage benefits later institution (weight 0.1)	**DSB**	directional signature, block-confirming — second-pass audit confirms a first-pass block anomaly (weight 0.4)

CHAPTER 1

ATT 1:1 **Paul, Silvanus, and Timothy, to the assembly of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ.**

The earliest surviving Pauline letter (c. 50–51 CE). Largely free of interpolation — only 2:14-16 is flagged. BeDuhn [independent scholar] (2013) confirms minimal proto-orthodox editing.

Evidence tier: N/A

Marcion: uncertain

ATT 1:2 **We always give thanks to God for all of you, mentioning you in our prayers,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 1:3 **remembering without ceasing your work of faith and labor of love and perseverance of hope in our Lord Jesus Christ, before our God and Father.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 1:4 **We know, brothers loved by God, that you are chosen,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 1:5 **and that our Good News came to you not in word only, but also in power, and in the Holy Spirit, and with much assurance. You know what kind of men we showed ourselves to be among you for your sake.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 1:6 **You became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 1:7 **so that you became an example to all who believe in Macedonia and in Achaia.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 1:8 **For from you the word of the Lord has been declared, not only in Macedonia and Achaia, but also in every place your faith toward God has gone out; so that we need not to say anything.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 1:9 **For they themselves report concerning us what kind of a reception we had from you; and how you turned to God from idols, to serve a living and true God,**

"You turned to God from idols, to serve a living and true God" — the earliest surviving creedal formula in Christianity. Pre-dates all gospel narratives by 15–20 years.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 1:10 **and to wait for his Son from heaven, whom he raised from the dead—Jesus, who delivers us from the wrath to come.**

"Jesus, who delivers us from the wrath to come" — authentic Pauline eschatology. Note: "wrath to come" (future) vs. 2:16 "wrath has come" (past) — the tense shift is one indicator of interpolation at 2:14-16.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

CHAPTER 2

ATT 2:1 **For you yourselves know, brothers, our visit to you wasn't in vain,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 2:2 **but having suffered before and been shamefully treated, as you know, at Philippi, we grew bold in our God to tell you the Good News of God in much conflict.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 2:3 **For our exhortation is not of error, nor of uncleanness, nor in deception.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 2:4 **But even as we have been approved by God to be entrusted with the Good News, so we speak; not as pleasing men, but God, who tests our hearts.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 2:5 **For neither were we at any time found using words of flattery, as you know, nor a cloak of covetousness (God is witness),**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 2:6 **nor seeking glory from men (neither from you nor from others), when we might have claimed authority as apostles of Christ.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 2:7 **But we were gentle among you, like a nursing mother cherishes her own children.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 2:8 **Even so, affectionately longing for you, we were well pleased to impart to you, not the Good News of God only, but also our own souls, because you had become very dear to us.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 2:9 **For you remember, brothers, our labor and travail; for working night and day, that we might not burden any of you, we preached to you the Good News of God.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 2:10 **You are witnesses with God, how holy, righteously, and blamelessly we behaved ourselves toward you who believe.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 2:11 **As you know, we exhorted, comforted, and implored every one of you, as a father does his own children,**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 2:12 **to the end that you should walk worthily of God, who calls you into his own Kingdom and glory.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

ATT 2:13 **For this cause we also thank God without ceasing, that, when you received from us the word of the message of God, you accepted it not as the word of men, but, as it is in truth, the word of God, which also works in you who believe.**

Final verse before the interpolated block. Paul's narrative flows directly from here to 2:17. The verse immediately preceding the Walker [independent scholar]/Ehrman [independent scholar]-identified interpolation at 2:14-16. 2:13 itself reads consistently with authenticated Paul — receiving the word of God, not as word of men. It does not require 2:14-16 and flows cleanly to 2:17 without it. Retained ATT. The interpolation begins at 2:14. Walker (2001) and Ehrman both identify 2:14-16 as post-70 CE; neither flags 2:13 as part of the insertion.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 1.2-2.13)

REM 2:14 **For you, brothers, became imitators of the assemblies of God which are in Judea in Christ Jesus; for you also suffered the same things from your own countrymen, even as they did from the Jews;**

Confidence: 99% · CONFIRMED IA

IA — Internal Anachronism

2:14-16: Anti-Jewish interpolation. Almost certainly post-70 CE — "wrath has come upon them at last" (v.16) points to the destruction of Jerusalem as divine judgment. Paul's authentic theology never condemns an ethnic group.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (treated with the 2:14-16 interpolation unit)

REM 2:15 **who killed both the Lord Jesus and their own prophets, and drove us out, and didn't please God, and are contrary to all men;**

Confidence: 99% · CONFIRMED IA MA WS TC IU

MA-ind.: 97% · CONFIRMED IA WS IU TC

IU — The verse assigns collective guilt to the Jews for killing Jesus and the prophets, supplying later anti-Jewish polemic with apostolic warrant and serving an institutional boundary-making function.

IA — Shares the evidence base described under MA.

MA — Inferred/block Marcionite absence: Block-level Marcionite absence is recorded in the source data; no narrower verse-level citation is available. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

WS — Walker (2001) stylometric analysis. 1 Thessalonians 2:13-16: Walker (Chapter 10) identifies this section as a non-Pauline interpolation. The anti-Jewish retribution passage — "who killed both the Lord Jesus and their own prophets" — uses post-70 CE language (referring to Jewish rejection as complete and punished) and contradicts Paul's sustained argument in Romans 9-11 for Jewish restoration. Vocabulary and ideational content are incompatible with authenticated Pauline usage.

TC — Walker's identification of 'post-70 CE language' in 2:14-16 is a direct TC signal. The passage refers to Jewish rejection as complete and divinely punished ('wrath has come upon them at last'), language that makes historical

sense only after 70 CE when the Temple's destruction could be read as divine judgment. Paul wrote 1 Thessalonians circa 50-51 CE — two decades before the event this passage presupposes.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Block-level Marcionite absence is recorded in the source data; no narrower verse-level citation is available.)

REM 2:16 **forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always. But wrath has come on them to the uttermost.**

Confidence: 99% · CONFIRMED IA WS

IA — Internal Anachronism

"Wrath has come upon them at last" — past tense. Almost certainly written after 70 CE, after Paul's death (64 CE). Walker [independent scholar] (2001) and Ehrman [independent scholar] (2011) identify this as the clearest interpolation in Paul. Internal anachronism signal (from Chapter 1): 1 Thessalonians was written around 50 CE. The phrase "wrath has come upon them at last" uses the aorist — completed past action — describing the destruction of Jerusalem as an event already finished. That destruction occurred in 70 CE, sixteen years after Paul wrote. A writer in 50 CE cannot describe a 70 CE event in the completed past tense. This is the same signal as John 21 — the text addresses a situation the original author did not know about. In John 21 it was the beloved disciple's death; here it is the Jewish war. The internal anachronism establishes a terminus post quem of 70 CE — meaning the passage cannot have been written before 70 CE. Paul died around 64 CE. The passage was written after Paul died.

WS — Writing-Style Deviation

Shares the evidence base described under IA.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: unattested (BeDuhn (2013): '1 Thess 2.16-20 is unattested')

ATT 2:17 **But we, brothers, being bereaved of you for a short season, in presence, not in heart, tried even harder to see your face with great desire,**

Resumes Paul's personal narrative after the 2:14-16 interpolation. The transition from 2:13 to 2:17 reads naturally without the intervening anti-Jewish material.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 2.16-20)

ATT 2:18 **because we wanted to come to you—indeed, I, Paul, once and again—but Satan hindered us.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 2.16-20)

ATT 2:19	**For what is our hope, or joy, or crown of rejoicing? Isn't it even you, before our Lord Jesus at his coming?**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 2.16-20)

ATT 2:20	**For you are our glory and our joy.**

> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 2.16-20)

CHAPTER 3

ATT 3:1 **Therefore when we couldn't stand it any longer, we thought it good to be left behind at Athens alone,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.1-6)

ATT 3:2 **and sent Timothy, our brother and God's servant in the Good News of Christ, to establish you, and to comfort you concerning your faith;**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.1-6)

ATT 3:3 **that no one be moved by these afflictions. For you know that we are appointed to this task.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.1-6)

ATT 3:4 **For most certainly, when we were with you, we told you beforehand that we are to suffer affliction, even as it happened, and you know.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.1-6)

ATT 3:5 **For this cause I also, when I couldn't stand it any longer, sent that I might know your faith, for fear that by any means the tempter had tempted you, and our labor would have been in vain.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.1-6)

ATT 3:6 **But when Timothy came just now to us from you, and brought us glad news of your faith and love, and that you have good memories of us always, longing to see us, even as we also long to see you;**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.1-6)

ATT 3:7 **for this cause, brothers, we were comforted over you in all our distress and affliction through your faith.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.7-4.2)

ATT 3:8 **For now we live, if you stand fast in the Lord.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.7-4.2)

ATT 3:9 **For what thanksgiving can we render again to God for you, for all the joy with which we rejoice for your sakes before our God;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.7-4.2)

ATT 3:10 **night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.7-4.2)

ATT 3:11 **Now may our God and Father himself, and our Lord Jesus Christ, direct our way to you;**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.7-4.2)

ATT 3:12 **and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you,**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.7-4.2)

ATT 3:13 **to the end he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.7-4.2)

CHAPTER 4

ATT 4:1 **Finally then, brothers, we beg and exhort you in the Lord Jesus, that as you received from us how you ought to walk and to please God, that you abound more and more.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.7-4.2)

ATT 4:2 **For you know what instructions we gave you through the Lord Jesus.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 3.7-4.2)

ATT 4:3 **For this is the will of God: your sanctification, that you abstain from sexual immorality,**

Evidence tier: N/A

Marcion: uncertain

ATT 4:4 **that each one of you know how to control his own body in sanctification and honor,**

Harnack [adversary of Marcion]: "'in holiness' alongside 'honor' is erased" from 1 Thess 4:4. In context this concerns conduct with respect to one's wife — Harnack notes Marcion found "in holiness" too lofty an expression for a physical relationship. The earlier text read simply "in honour." Harnack records this as certain but gives a practical rather than theological motivation.

Evidence tier: N/A

Marcion: uncertain

ATT 4:5 **not in the passion of lust, even as the Gentiles who don't know God;**

Evidence tier: N/A

Marcion: uncertain

ATT 4:6 **that no one should take advantage of and wrong a brother or sister in this matter; because the Lord is an avenger in all these things, as also we forewarned you and testified.**

'The Lord is an avenger' — Paul warns against wronging a brother or sister in the sexual and relational ethics of the community. Within the framework, the phrase names retributive order without instructing the community to become agents of revenge themselves.

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.6-15)

ATT 4:7 **For God called us not for uncleanness, but in sanctification.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.6-15)

ATT 4:8 **Therefore he who rejects this doesn't reject man, but God, who has also given his Holy Spirit to you.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.6-15)

ATT 4:9 **But concerning brotherly love, you have no need that one write to you. For you yourselves are taught by God to love one another,**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.6-15)

ATT 4:10 **for indeed you do it toward all the brothers who are in all Macedonia. But we exhort you, brothers, that you abound more and more;**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.6-15)

ATT 4:11 **and that you make it your ambition to lead a quiet life, and to do your own business, and to work with your own hands, even as we instructed you;**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.6-15)

ATT 4:12 **that you may walk properly toward those who are outside, and may have need of nothing.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.6-15)

ATT 4:13 **But we don't want you to be ignorant, brothers, concerning those who have fallen asleep, so that you don't grieve like the rest, who have no hope.**

4:13-18: The Parousia passage. "Caught up in the clouds to meet the Lord in the air" — the earliest written description of the Second Coming. Authentic Pauline apocalyptic expectation.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.6-15)

ATT 4:14 **For if we believe that Jesus died and rose again, even so God will bring with him those who have fallen asleep in Jesus.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.6-15)

ATT 4:15 **For this we tell you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will in no way precede those who have fallen asleep.**

"We who are alive, who are left until the coming of the Lord" — Paul expects the Parousia within his own lifetime. This immediacy is characteristic of authentic Paul.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.6-15)

ATT 4:16 **For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with God's trumpet. The dead in Christ will rise first,**

Harnack [adversary of Marcion]: "'of God' is intentionally removed from the connection with 'sound of a trumpet' ('last' is added) and is put with 'shout of command;' and 'in Christ' has been intentionally excised after 'the dead'." The earlier text separated the divine voice from the trumpet sound and removed the "in Christ" qualifier from the resurrection of the dead — consistent with a general resurrection framework not limited to believers. Harnack records both as intentional.

Evidence tier: N/A

Marcion: uncertain

ATT 4:17 **then we who are alive, who are left, will be caught up together with them in the clouds, to meet the Lord in the air. So we will be with the Lord forever.**

Evidence tier: N/A

Marcion: uncertain

ATT 4:18 **Therefore comfort one another with these words.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

CHAPTER 5

ATT 5:1 **But concerning the times and the seasons, brothers, you have no need that anything be written to you.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:2 **For you yourselves know well that the day of the Lord comes like a thief in the night.**

"The day of the Lord comes like a thief in the night" — authentic apocalyptic metaphor. Later echoed in 2 Peter 3:10 and Revelation 16:15.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:3 **For when they are saying, "Peace and safety," then sudden destruction will come on them, like birth pains on a pregnant woman; and they will in no way escape.**

"Sudden destruction" for those saying "peace and safety" uses apocalyptic stock imagery. Paul immediately contrasts this with 5:9 ("God did not appoint us to wrath"). Relabelling wrath as a "law-system" versus grace as another principle is this document's framework; Paul may simply mean: those outside the community face judgment, believers do not. Hold both the contrast in the letter and the book's larger thesis as distinct layers.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:4 **But you, brothers, aren't in darkness, that the day should overtake you like a thief.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:5 **You are all children of light, and children of the day. We don't belong to the night, nor to darkness,**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:6 **so then let's not sleep, as the rest do, but let's watch and be sober.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:7 **For those who sleep, sleep in the night; and those who are drunk are drunk in the night.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:8 **But let us, since we belong to the day, be sober, putting on the breastplate of faith and love, and, for a helmet, the hope of salvation.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:9 **For God didn't appoint us to wrath, but to the obtaining of salvation through our Lord Jesus Christ,**

"God did not appoint us to wrath, but to the obtaining of salvation through our Lord Jesus Christ" — one of the clearest statements of grace in the early letters. The wrath Paul describes is the Demiurge's retributive mechanism operating at the day of the Lord. The unknown Father's purpose toward those in Christ is not wrath but salvation — operating entirely outside the transactional framework. Consistent with Romans 5:9, 8:1, and 2 Corinthians 5:19.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:10 **who died for us, that, whether we wake or sleep, we should live together with him.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:11 **Therefore exhort one another, and build each other up, even as you also do.**

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:12 **But we beg you, brothers, to know those who labor among you, and are over you in the Lord, and admonish you,**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:13 **and to respect and honor them in love for their work's sake. Be at peace among yourselves.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:14 **We exhort you, brothers, admonish the disorderly, encourage the faint-hearted, support the weak, be patient toward all.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:15 **See that no one returns evil for evil to anyone, but always follow after that which is good, for one another, and for all.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:16 **Rejoice always.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:17 **Pray without ceasing.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:18 **In everything give thanks, for this is the will of God in Christ Jesus toward you.**

> **Evidence tier:** N/A
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 4.18-5.18)

ATT 5:19 **Don't quench the Spirit.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 5:20 **Don't despise prophesies.**

Evidence tier: N/A
Marcion: uncertain

ATT 5:21 **Test all things, and hold firmly that which is good.**

"Test all things, hold firmly that which is good" — a key verse for Marcionite critical method. Paul commands epistemic discernment, not uncritical reception of tradition.

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 5.21-22)

ATT 5:22 **Abstain from every form of evil.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 5.21-22)

ATT 5:23 **May the God of peace himself sanctify you completely. May your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.**

Evidence tier: N/A
Marcion: uncertain

ATT 5:24 **He who calls you is faithful, who will also do it.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 5.24-28)

ATT 5:25 **Brothers, pray for us.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 5.24-28)

ATT 5:26 **Greet all the brothers with a holy kiss.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 5.24-28)

ATT 5:27 **I solemnly command you by the Lord that this letter be read to all the holy brothers.**

Evidence tier: N/A
Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 5.24-28)

ATT 5:28 **The grace of our Lord Jesus Christ be with you. Amen.**

Closing benediction formula. BeDuhn treats 1 Thess 5:24-28 as unattested for Marcion.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 1 Thess 5.24-28)

2 Thessalonians

Letter-level caution: Pauline authorship and Marcionite standing are under question. The reconstruction is deliberately fragmentary: the reconstruction retains only a fragmentary reading after verse-level adjudication. See Companion A, "A Note on the Letter Count".

Written to the church at Thessalonica, probably shortly after 1 Thessalonians. Scholarly opinion is divided: authenticity is defended by some (the letter shares vocabulary and themes with 1 Thess) and rejected by many (the eschatological scenario of 2:1-12 directly contradicts 1 Thess 5, and the letter's insistence on its own genuineness — 2:2, 3:17 — is suspicious). Marcion included this letter in his Apostolikon. BeDuhn notes its presence but does not reconstruct it verse-by-verse; absent from his detailed analysis, suggesting limited textual evidence for Marcion's exact version.

Verse text follows the World English Bible (WEB). Scholarly consensus marks 2:1-12 (Man of Lawlessness) and 1:8-9 (eternal destruction) as the most disputed sections.

Signal Key

MA	Marcionite absence — direct or block-inherited (weight 0.75)	**MA†**	qualified Marcionite absence — indirect or contested (weight 0.65)
IA	internal anachronism / independent attestation (weight 0.9)	**SR**	structural rupture — coherence broken by passage
WS	Walker (2001) vocabulary and linguistic identification	**AC**	argument completes without passage
HS	hostile silence — fathers argue past passage without quoting	**HW**	hostile awkward defence — argument weakened by passage
TC	temporal correlation — anachronistic content	**PI**	positional instability — floating in manuscript tradition
IU	institutional utility — passage benefits later institution (weight 0.1)	**DSB**	directional signature, block-confirming — second-pass audit confirms a first-pass block anomaly (weight 0.4)

CHAPTER 1

ATT 1:1 **Paul, Silvanus, and Timothy, to the assembly of the Thessalonians in God our Father, and the Lord Jesus Christ:**

> Pauline authorship of 2 Thessalonians is widely disputed. Many scholars (Trilling, Holland, Nicholl) consider it pseudepigraphic — written by a follower to correct 1 Thess eschatology. The document treats it as disputed but includes it in the Marcionite canon.
>
> **Evidence tier:** N/A
>
> **Marcion:** not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Thess 1.1)

ATT 1:2 **Grace to you and peace from God our Father and the Lord Jesus Christ.**

> Opening salutation formula.
>
> **Evidence tier:** N/A
>
> **Marcion:** uncertain

SUS 1:3 **We are bound to always give thanks to God for you, brothers, even as it is appropriate, because your faith grows exceedingly, and the love of each and every one of you towards one another abounds;**

> **Confidence:** 75% · PROBABLE MA
>
> MA-ind.: 0% · MA-dependent only
>
> **MA** — External Marcionite absence: BeDuhn (2013): '2 Thess 1.3-5 is unattested'
>
> **Evidence tier:** Tier 4 — Flagged for review; evidence partial.
>
> **Marcion:** unattested (BeDuhn (2013): '2 Thess 1.3-5 is unattested')

SUS 1:4 **so that we ourselves boast about you in the assemblies of God for your perseverance and faith in all your persecutions and in the afflictions which you endure.**

> **Confidence:** 75% · PROBABLE MA
>
> MA-ind.: 0% · MA-dependent only
>
> **MA** — External Marcionite absence: BeDuhn (2013): '2 Thess 1.3-5 is unattested'
>
> **Evidence tier:** Tier 4 — Flagged for review; evidence partial.
>
> **Marcion:** unattested (BeDuhn (2013): '2 Thess 1.3-5 is unattested')

SUS 1:5 **This is an obvious sign of the righteous judgment of God, to the end that you may be counted worthy of God's Kingdom, for which you also suffer.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 1.3-5 is unattested'

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: unattested (BeDuhn (2013): '2 Thess 1.3-5 is unattested')

ATT 1:6 **Since it is a righteous thing with God to repay affliction to those who afflict you,**

Directly attested as PRESENT in Marcion (Tertullian, Marc. 5.16.1; Adamantius 2.5-6). The repayment line was already in Marcion's text.

Evidence tier: N/A

Marcion: attested present (Tertullian Adv. Marc. 5.16.1; Adamantius Dialogue 2.5-6. BeDuhn (2013) p.309: '1.6-7 Tertullian, Marc. 5.16.1; Adam* 2.5-6.')

ATT 1:7 **and to give relief to you who are afflicted with us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire,**

Directly attested as PRESENT in Marcion (Tertullian, Marc. 5.16.1; Adamantius 2.5-6). The apocalyptic-theophany imagery was already in Marcion's text.

Evidence tier: N/A

Marcion: attested present (Tertullian Adv. Marc. 5.16.1; Adamantius Dialogue 2.5-6. BeDuhn (2013) p.309: '1.6-7 Tertullian, Marc. 5.16.1; Adam* 2.5-6.')

SUS 1:8 **punishing those who don't know God, and to those who don't obey the Good News of our Lord Jesus,**

Confidence: 45% · POSSIBLE WS

WS — Directly attested as PRESENT in Marcion (Tertullian, Marc. 5.16.1). The retributive wording was already in Marcion's text, so any suspicion here is pre-Marcionite and stylistic rather than a Marcion-absence case.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: attested present (Tertullian Adv. Marc. 5.16.1 (explicit direct quotation; BeDuhn p.309 and explicit quotation list p.308: '2 Thess 1.8 [5.16.1]').)

SUS 1:9 **who will pay the penalty: eternal destruction from the face of the Lord and from the glory of his might,**

Confidence: 45% · POSSIBLE WS

WS — Directly attested as PRESENT in Marcion (Tertullian, Marc. 5.16.2). The 'eternal destruction' wording was already in Marcion's text, so the question here is stylistic and theological, not Marcionite absence. The destruction-from-the-Lord framing echoes Deuteronomistic judgment language that sits uneasily with the authentic Pauline corpus.

Evidence tier: Tier 4 — Flagged for review; evidence partial.

Marcion: attested present (Tertullian Adv. Marc. 5.16.2. BeDuhn (2013) p.309: '1.9 Tertullian, Marc. 5.16.2.')

SUS 1:10 **when he comes in that day to be glorified in his saints, and to be admired among all those who have believed, because our testimony to you was believed.**

> **Confidence:** 65% · PROBABLE MA†
> MA-ind.: 0% · MA-dependent only
> **MA†** — Inferential Marcionite absence: 2 Thessalonians 1:10 is not directly quoted as absent verse-by-verse, but BeDuhn (2013): '2 Thess 1.10-12 is unattested' and the surrounding block evidence make absence the best reconstruction.
> **Evidence tier:** Tier 4 — Flagged for review; evidence partial.
> **Marcion:** unattested (BeDuhn (2013): '2 Thess 1.10-12 is unattested')

SUS 1:11 **To this end we also pray always for you, that our God may count you worthy of your calling, and fulfill every desire of goodness and work of faith, with power;**

> **Confidence:** 65% · PROBABLE MA†
> MA-ind.: 0% · MA-dependent only
> **MA†** — Part of 1:10-12 closing-prayer block. See note on 1:10.
> **Evidence tier:** Tier 4 — Flagged for review; evidence partial.
> **Marcion:** unattested (BeDuhn (2013): '2 Thess 1.10-12 is unattested')

SUS 1:12 **that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.**

> **Confidence:** 65% · PROBABLE MA†
> MA-ind.: 0% · MA-dependent only
> **MA†** — Part of 1:10-12 closing-prayer block. See note on 1:10.
> **Evidence tier:** Tier 4 — Flagged for review; evidence partial.
> **Marcion:** unattested (BeDuhn (2013): '2 Thess 1.10-12 is unattested')

CHAPTER 2

ATT 2:1 **Now, brothers, concerning the coming of our Lord Jesus Christ, and our gathering together to him, we ask you**

Letter-level caution: retained as ATT under the current apparatus. The row is directly attested in Marcion; later rows in the chapter carry their own adjudication and should not be read as inheriting absence from this verse.

Evidence tier: N/A

Marcion: direct (Tertullian, Marc. 5.16.4 (‘domini adventum’); BeDuhn First NT p.308)

REM 2:2 **not to be quickly shaken in your mind, and not be troubled, either by spirit, or by word, or by letter as if from us, saying that the day of Christ has already come.**

Confidence: 99% · CONFIRMED MA WS

MA-ind.: 45% · POSSIBLE WS

MA — Inferred/block Marcionite absence: Block-level absence assigned to the 2 Thessalonians 2:2-12 unit. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

WS — “Or a letter seeming to be from us” — the letter warns against forged Pauline letters. Scholars note this is exactly what a forger would write.

Evidence tier: Tier 1 — External witness: Marcion’s Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (treated with the 2:2-12 eschatological-warning unit)

ATT 2:3 **Let no one deceive you in any way. For it will not be, unless the rebellion comes first, and the man of sin is revealed, the son of destruction,**

Directly attested as PRESENT in Marcion (Tertullian, Marc. 5.16.4). BeDuhn (First NT p.308): ‘2.1, 3-4 Tertullian, Marc. 5.16.4.’ The rebellion / man-of-sin opening was part of Marcion’s Apostolikon. What Marcion’s text LACKED was 2:2 (the ‘do not be quickly shaken’ framing) and 2:5-8 (the antichrist/restrainer block).

Evidence tier: N/A

Marcion: direct (Tertullian, Marc. 5.16.4; BeDuhn First NT p.308)

ATT 2:4 **he who opposes and exalts himself against all that is called God or that is worshiped; so that he sits as God in the temple of God, setting himself up as God.**

Directly attested as PRESENT in Marcion (Tertullian, Marc. 5.16.4). BeDuhn (First NT p.308) lists 2:4 with 2:1 and 2:3 as part of the single attested block.

The ‘sits in the temple of God’ polemical image was retained by Marcion — Tertullian uses it precisely against Marcion’s own Christology.

Evidence tier: N/A

Marcion: direct (Tertullian, Marc. 5.16.4; BeDuhn First NT p.308)

REM 2:5 **Don’t you remember that, when I was still with you, I told you these things?**

Confidence: 99% · CONFIRMED MA WS

MA-ind.: 45% · POSSIBLE WS

MA — Inferred/block Marcionite absence: Block-level absence assigned to the 2 Thessalonians 2:2-12 unit. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

WS — Walker treats the paragraph as part of the wider deutero-Pauline parousia expansion.

Evidence tier: Tier 1 — External witness: Marcion’s Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Block-level absence assigned to the 2 Thessalonians 2:2-12 unit.)

REM 2:6 **Now you know what is restraining him, to the end that he may be revealed in his own season.**

Confidence: 99% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: Block-level absence assigned to the 2 Thessalonians 2:2-12 unit. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

Part of 2:5-8 restrainer block. See note on 2:5.

AC — 2 Thessalonians 2:6 functions as an internal step in the block anchored at 2 Thessalonians 2:1: ‘Now you know what is restraining him, to the end that he may be revealed in his own season.’ supplies the block’s proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — 2 Thessalonians 2:6 serves the institutional/theological utility of the block anchored at 2 Thessalonians 2:1: ‘Now you know what is restraining him, to the end that he may be revealed in his own season.’ supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 1 — External witness: Marcion’s Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Block-level absence assigned to the 2 Thessalonians 2:2-12 unit.)

REM 2:7 **For the mystery of lawlessness already works. Only there is one who restrains now, until he is taken out of the way.**

Confidence: 99% · CONFIRMED MA AC IU

MA-ind.: 50% · POSSIBLE AC IU

MA — Inferred/block Marcionite absence: Block-level absence assigned to the 2 Thessalonians 2:2-12 unit. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

Part of 2:5-8 restrainer block. See note on 2:5.

AC — 2 Thessalonians 2:7 functions as an internal step in the block anchored at 2 Thessalonians 2:1: 'For the mystery of lawlessness already works. Only there is one who restrains now, until he is taken out of the…' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — 2 Thessalonians 2:7 serves the institutional/theological utility of the block anchored at 2 Thessalonians 2:1: 'For the mystery of lawlessness already works. Only there is one who restrains now, until he is taken out of the…' supports covenant continuity, hierarchy, law validation, or managed obedience in the direction identified by the block.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Block-level absence assigned to the 2 Thessalonians 2:2-12 unit.)

REM 2:8 **Then the lawless one will be revealed, whom the Lord will kill with the breath of his mouth, and destroy by the manifestation of his coming;**

Confidence: 99% · CONFIRMED WS MA

MA-ind.: 45% · POSSIBLE WS

MA — Inferred/block Marcionite absence: Block-level absence assigned to the 2 Thessalonians 2:2-12 unit. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

Part of 2:5-8 restrainer block. See note on 2:5.

WS — 2 Thessalonians 2:8 carries the style/register of the block anchored at 2 Thessalonians 2:1: 'Then the lawless one will be revealed, whom the Lord will kill with the breath of his mouth, and destroy by the…' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Block-level absence assigned to the 2 Thessalonians 2:2-12 unit.)

ATT 2:9 **even he whose coming is according to the working of Satan with all power and signs and lying wonders,**

Directly attested as PRESENT in Marcion (Tertullian, Marc. 5.16.4, 6). BeDuhn (First NT p.308): '2.9 Tertullian, Marc. 5.16.4, 6. Notice that Tertullian can quote the verse at first (5.16.4) without the phrase "according to the operation of Satan," then includes it in the second quotation (5.16.6).' Whether the satanic-op-

eration phrase reflects Marcion's text or Tertullian's redaction is uncertain; the verse itself is well attested.

Evidence tier: N/A

Marcion: direct (Tertullian, Marc. 5.16.4, 6; BeDuhn First NT p.308)

REM 2:10 **and with all deception of wickedness for those who are being lost, because they didn't receive the love of the truth, that they might be saved.**

Confidence: 99% · CONFIRMED WS MA

MA-ind.: 45% · POSSIBLE WS

MA — Inferred/block Marcionite absence: Block-level absence assigned to the 2 Thessalonians 2:2-12 unit. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

Part of 2:10-12 judgment sequel within the removed parousia-discourse expansion. See note on 2:5.

WS — 2 Thessalonians 2:10 carries the style/register of the block anchored at 2 Thessalonians 2:1: 'and with all deception of wickedness for those who are being lost, because they didn't receive the love of the t…' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Block-level absence assigned to the 2 Thessalonians 2:2-12 unit.)

REM 2:11 **Because of this, God sends them a working of error, that they should believe a lie;**

Confidence: 99% · CONFIRMED SR AC IU MA WS

MA-ind.: 85% · CONFIRMED SR AC IU WS

MA — Inferred/block Marcionite absence: Block-level absence assigned to the 2 Thessalonians 2:2-12 unit. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

Part of 2:10-12 judgment sequel within the removed parousia-discourse expansion. See note on 2:5.

SR — 2 Thessalonians 2:11 participates in the structural rupture created by the block anchored at 2 Thessalonians 2:1; the verse belongs to the inserted sequence and its removal with the block restores the surrounding flow.

AC — 2 Thessalonians 2:11 functions as an internal step in the block anchored at 2 Thessalonians 2:1: 'Because of this, God sends them a working of error, that they should believe a lie;' supplies the block's proof, transition, or rhetorical completion rather than being required by the surrounding retained argument.

IU — 2 Thessalonians 2:11 serves the institutional/theological utility of the block anchored at 2 Thessalonians 2:1: 'Because of this, God sends them a working of error, that they should believe a lie;' supports covenant continuity,

hierarchy, law validation, or managed obedience in the direction identified by the block.

WS — 2 Thessalonians 2:11 carries the style/register of the block anchored at 2 Thessalonians 2:1: 'Because of this, God sends them a working of error, that they should believe a lie;' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Block-level absence assigned to the 2 Thessalonians 2:2-12 unit.)

REM 2:12 **that they all might be judged who didn't believe the truth, but had pleasure in unrighteousness.**

Confidence: 99% · CONFIRMED WS MA

MA-ind.: 45% · POSSIBLE WS

MA — Inferred/block Marcionite absence: Block-level absence assigned to the 2 Thessalonians 2:2-12 unit. The row is marked as inferred absence rather than uncertain because the MA signal rests on the surrounding reconstructed text-form, not on a standalone verse citation.

Part of 2:10-12 judgment sequel within the removed parousia-discourse expansion. See note on 2:5.

WS — 2 Thessalonians 2:12 carries the style/register of the block anchored at 2 Thessalonians 2:1: 'that they all might be judged who didn't believe the truth, but had pleasure in unrighteousness.' uses the block's formal vocabulary and rhetoric rather than the local texture of the retained Pauline argument.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: inferred-absent (Block-level absence assigned to the 2 Thessalonians 2:2-12 unit.)

REM 2:13 **But we are bound to always give thanks to God for you, brothers loved by the Lord, because God chose you from the beginning for salvation through sanctification of the Spirit and belief in the truth;**

Confidence: 86% · CONFIRMED MA WS

MA-ind.: 45% · POSSIBLE WS

MA — External Marcionite absence: BeDuhn First NT p.308 ('2 Thess 2.13-3.9 is unattested')

WS — BeDuhn (First NT p.308): '2 Thess 2.13-3.9 is unattested.' The thanksgiving-resumption ('But we are bound to always give thanks…') has no patristic citation in Marcion's text and stylometrically reads as a deutero-Pauline scribal continuation patterned on 1 Thess 1:2-4. The opening contrastive 'But' (δὲ) that previously left this verse dangling has no antecedent in Marcion's reconstruction once 2:1-12 is correctly restored to its attested partial form.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn First NT p.308 ('2 Thess 2.13-3.9 is unattested'))

REM 2:14 **to which he called you through our Good News, for the obtaining of the glory of our Lord Jesus Christ.**

Confidence: 86% · CONFIRMED MA SR

MA-ind.: 45% · POSSIBLE SR

MA — External Marcionite absence: BeDuhn First NT p.308 ('2 Thess 2.13-3.9 is unattested')

SR — BeDuhn (First NT p.308): '2 Thess 2.13-3.9 is unattested.' Verse 14 ('to which he called you through our Good News') is a relative clause depending on 2:13 ('God chose you from the beginning'); both stand or fall together.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn First NT p.308 ('2 Thess 2.13-3.9 is unattested'))

REM 2:15 **So then, brothers, stand firm, and hold the traditions which you were taught by us, whether by word, or by letter.**

Confidence: 93% · CONFIRMED MA IU AC WS

MA-ind.: 73% · PROBABLE IU AC WS

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 2.13-3.9 is unattested'

IU — BeDuhn (First NT p.308): '2 Thess 2.13-3.9 is unattested.' The 'hold the traditions' formula (παραδόσεις … εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς) is proto-orthodox bipartite apostolic-deposit vocabulary — oral + written tradition as dual-source authority. Irenaeus and Tertullian deploy this exact formula in 2nd century polemic against heretics. It is absent from authentic Paul, where 'traditions' is concrete and personal (cf. 1 Cor 11:2). The ἄρα οὖν ('So then') connector requires 2:13-14 as its logical antecedent; with those verses removed the conclusion is grammatically orphaned. Walker treats 2 Thessalonians as pseudo-Pauline throughout.

AC — See MA note above.

WS — See MA note above.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 2.13-3.9 is unattested')

SUS 2:16 **Now our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace,**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 2.13-3.9 is unattested'

AC — BeDuhn (First NT p.308): '2 Thess 2.13-3.9 is unattested.' This wish-prayer ('who loved us and gave us eternal comfort and good hope through grace') is the first clause of the 2:13-17 theological unit; with 2:13-15 removed it has no antecedent and cannot stand independently. Content is theologically

consistent with Paul but structurally dependent on the removed pericope. Excluded on block and coherence grounds.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 2.13-3.9 is unattested')

SUS 2:17 **comfort your hearts and establish you in every good work and word.**

Confidence: 86% · CONFIRMED MA AC

MA-ind.: 45% · POSSIBLE AC

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 2.13-3.9 is unattested'

AC — BeDuhn (First NT p.308): '2 Thess 2.13-3.9 is unattested.' Grammatically dependent on 2:16 (both together form a single wish-prayer). Excluded on block grounds; content ('comfort your hearts and establish you in every good work and word') is Pauline in style but requires 2:16 as its subject-clause antecedent.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 2.13-3.9 is unattested')

CHAPTER 3

SUS 3:1 **Finally, brothers, pray for us, that the word of the Lord may spread rapidly and be glorified, even as also with you;**

Confidence: 78% · PROBABLE MA IU

MA-ind.: 10% · UNLIKELY IU

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 2.13-3.9 is unattested'

IU — BeDuhn (First NT p.308): '2 Thess 2.13-3.9 is unattested.' The prayer request 'that the word of the Lord may spread rapidly and be glorified' (τρέχῃ καὶ δοξάζηται) is more liturgical than Paul's personal mission-prayer language (cf. Rom 15:30-32; Phil 1:19). Part of the 3:1-5 intercessory block within the BeDuhn-unattested range.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 2.13-3.9 is unattested')

SUS 3:2 **and that we may be delivered from unreasonable and evil men; for not all have faith.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 2.13-3.9 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 2.13-3.9 is unattested')

SUS 3:3 **But the Lord is faithful, who will establish you, and guard you from the evil one.**

Confidence: 86% · CONFIRMED MA WS

MA-ind.: 45% · POSSIBLE WS

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 2.13-3.9 is unattested'

WS — BeDuhn (First NT p.308): '2 Thess 2.13-3.9 is unattested.' 'The Lord is faithful' (πιστὸς δέ ἐστιν ὁ κύριος) deliberately imitates 1 Cor 1:9 and 10:13; echoing authentic Pauline pistis language is a hallmark of pseudepigraphical composition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 2.13-3.9 is unattested')

SUS 3:4 **We have confidence in the Lord concerning you, that you both do and will do the things we command.**

Confidence: 78% · PROBABLE MA IU

MA-ind.: 10% · UNLIKELY IU

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 2.13-3.9 is unattested'

IU — BeDuhn (First NT p.308): '2 Thess 2.13-3.9 is unattested.' 'That you both do and will do the things we command' — the apostolic commanding posture of 3:4-6 (cf. 3:6, 3:10, 3:12) is institutionally authoritative in a manner more characteristic of the Pastoral Epistles than authentic Paul.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 2.13-3.9 is unattested')

SUS 3:5 **May the Lord direct your hearts into God's love, and into the perseverance of Christ.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 2.13-3.9 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 2.13-3.9 is unattested')

REM 3:6 **Now we command you, brothers, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks in rebellion, and not after the tradition which they received from us.**

Confidence: 88% · CONFIRMED MA IU WS

MA-ind.: 50% · POSSIBLE IU WS

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 2.13-3.9 is unattested'

IU — BeDuhn (First NT p.308): '2 Thess 2.13-3.9 is unattested.' 'We command you, brothers, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks in rebellion, and not after the tradition (παράδοσιν) which they received from us' — this is the second tradition-as-apostolic-deposit reference in the block (cf. 2:15). The institutional withdrawal command ('withdraw from every brother') is characteristic of community-rule discipline (cf. 1 Tim 6:5; 2 Tim 3:5), not authentic Pauline communal correction. Walker identifies this commanding-in-the-name register as pseudo-Pauline episcopal vocabulary.

WS — See MA note above.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 2.13-3.9 is unattested')

SUS 3:7 **For you know how you ought to imitate us. For we didn't behave ourselves rebelliously among you,**

Confidence: 86% · CONFIRMED MA WS

MA-ind.: 45% · POSSIBLE WS

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 2.13-3.9 is unattested'

WS — BeDuhn (First NT p.308): '2 Thess 2.13-3.9 is unattested.' 'For you know how you ought to imitate us' deliberately imitates 1 Thess 1:6 and 2:14; imitation of authentic Pauline language is a primary marker of pseudepigraphical composition.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 2.13-3.9 is unattested')

REM 3:8 **neither did we eat bread from anyone's hand without paying for it, but in labor and travail worked night and day, that we might not burden any of you;**

Confidence: 86% · CONFIRMED MA WS

MA-ind.: 45% · POSSIBLE WS

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 2.13-3.9 is unattested'

WS — BeDuhn (First NT p.308): '2 Thess 2.13-3.9 is unattested.' 'Neither did we eat bread from anyone's hand without paying for it, but in labor and travail worked night and day, that we might not burden any of you' is verbatim from 1 Thessalonians 2:9: 'For you remember, brothers, our labor and travail; for working night and day, that we might not burden any of you.' Verbatim reproduction of authentic Pauline prose is the clearest textual marker of pseudepigraphical imitation.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 2.13-3.9 is unattested')

SUS 3:9 **not because we don't have the right, but to make ourselves an example to you, that you should imitate us.**

Confidence: 86% · CONFIRMED MA WS

MA-ind.: 45% · POSSIBLE WS

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 2.13-3.9 is unattested'

WS — BeDuhn (First NT p.308): '2 Thess 2.13-3.9 is unattested.' 'Not because we don't have the right, but to make ourselves an example to you' echoes 1 Cor 9:6-12 (Paul's apostolic-rights argument); imitative of authentic Pauline argument structure.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 2.13-3.9 is unattested')

ATT 3:10 **For even when we were with you, we commanded you this: "If anyone will not work, don't let him eat."**

Evidence tier: N/A

Marcion: direct

SUS 3:11 **For we hear of some who walk among you in rebellion, who don't work at all, but are busybodies.**

Confidence: 86% · CONFIRMED MA WS

MA-ind.: 45% · POSSIBLE WS

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 3.11-18 is unattested'

WS — BeDuhn (First NT p.308): '2 Thess 3.11-18 is unattested.' 'Who walk among you in rebellion' (ἀτάκτως) — the same word appears at 3:6 and 1 Thess 5:14. Three appearances of ἀτάκτως within this 2 Thess section create a repetitive echo structure characteristic of pseudepigraphical elaboration on earlier authentic material.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 3.11-18 is unattested')

SUS 3:12 **Now those who are that way, we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread.**

Confidence: 78% · PROBABLE MA IU

MA-ind.: 10% · UNLIKELY IU

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 3.11-18 is unattested'

IU — BeDuhn (First NT p.308): '2 Thess 3.11-18 is unattested.' 'We command and exhort in the Lord Jesus Christ' — continues the commanding apostolic posture of 3:4-6. Excluded on block grounds.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 3.11-18 is unattested')

SUS 3:13 **But you, brothers, don't be weary in doing what is right.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 3.11-18 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 3.11-18 is unattested')

REM 3:14 **If any man doesn't obey our word in this letter, note that man, that you have no company with him, to the end that he may be ashamed.**

Confidence: 78% · PROBABLE MA IU

MA-ind.: 10% · UNLIKELY IU

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 3.11-18 is unattested'

IU — BeDuhn (First NT p.308): '2 Thess 3.11-18 is unattested.' Two institutional signals: (1) the disciplinary excommunication mechanism ('note that man, that you have no company with him, to the end that he may be ashamed') is characteristic of community-rule discipline absent from authentic Paul; (2) 'our word in this letter' (τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς) as binding authority cites the letter itself as its own warrant. Together with 2:2 (warning against forged letters) and 3:17 (authenticating signature), this verse forms part of a pseudonymous authentication apparatus: the letter warns against forgery, commands obedience to itself, then asserts an autograph signature.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 3.11-18 is unattested')

SUS 3:15 **Don't count him as an enemy, but admonish him as a brother.**

Confidence: 75% · PROBABLE MA

MA-ind.: 0% · MA-dependent only

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 3.11-18 is unattested'

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 3.11-18 is unattested')

SUS 3:16 **Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.**

Confidence: 86% · CONFIRMED MA WS

MA-ind.: 45% · POSSIBLE WS

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 3.11-18 is unattested'

WS — BeDuhn (First NT p.308): '2 Thess 3.11-18 is unattested.' 'May the Lord of peace himself give you peace at all times' imitates Romans 15:33 ('the God of peace be with you all'). Standard deutero-Pauline closing wish; excluded on block grounds.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 3.11-18 is unattested')

REM 3:17 **The greeting of me, Paul, with my own hand, which is the sign in every letter: this is how I write.**

Confidence: 88% · CONFIRMED MA IU WS

MA-ind.: 50% · POSSIBLE IU WS

MA — External Marcionite absence: BeDuhn (2013): '2 Thess 3.11-18 is unattested'

IU — BeDuhn (First NT p.308): '2 Thess 3.11-18 is unattested.' 'The greeting of me, Paul, with my own hand, which is the sign in every letter: this is how I write' — this explicit authentication is a pseudonymous marker. A genuinely Pauline letter would not need to declare its own authentication mechanism; only a forger creating a letter under Paul's name would embed such an apparatus. Together with 2:2 (warning against forged letters) and 3:14 (commanding obedience to 'our word in this letter'), this verse completes a three-part pseudonymous authentication apparatus that has no parallel in the undisputed Pauline corpus. Walker treats 2 Thessalonians as pseudo-Pauline.

WS — See MA note above.

Evidence tier: Tier 1 — External witness: Marcion's Apostolikon lacks this verse (BeDuhn) + Marcionite Absence signal.

Marcion: attested-absent (BeDuhn (2013): '2 Thess 3.11-18 is unattested')

ATT 3:18 **The grace of our Lord Jesus Christ be with you all. Amen.**

Closing-greeting note: retained as ATT. The Marcionite evidence is treated as attestation/retention here, not as an MA absence signal.

Evidence tier: N/A

Marcion: not directly attested (BeDuhn (2013): no surviving quotation confirms 2 Thess 3.11-18)

Philemon

Signal Key

MA Marcionite absence — direct or block-inherited (weight 0.75)

IA internal anachronism / independent attestation (weight 0.9)

WS Walker (2001) vocabulary and linguistic identification

HS hostile silence — fathers argue past passage without quoting

TC temporal correlation — anachronistic content

IU institutional utility — passage benefits later institution (weight 0.1)

MA† qualified Marcionite absence — indirect or contested (weight 0.65)

SR structural rupture — coherence broken by passage

AC argument completes without passage

HW hostile awkward defence — argument weakened by passage

PI positional instability — floating in manuscript tradition

DSB directional signature, block-confirming — second-pass audit confirms a first-pass block anomaly (weight 0.4)

CHAPTER 1

ATT 1:1 **Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon, our beloved fellow worker,**

Written circa 54–62 CE from prison, the same occasion as Philippians. The shortest Pauline letter. Too short, too specific, and too personally grounded for significant interpolation. No passages removed. Presented complete.

Evidence tier: N/A

Marcion: uncertain

ATT 1:2 **to the beloved Apphia, to Archippus our fellow soldier, and to the assembly in your house:**

Evidence tier: N/A

Marcion: uncertain

ATT 1:3 **Grace to you and peace from God our Father and the Lord Jesus Christ.**

Opening salutation formula.

Evidence tier: N/A

Marcion: uncertain

ATT 1:4 **I thank my God always, making mention of you in my prayers,**

Evidence tier: N/A

Marcion: uncertain

ATT 1:5 **hearing of your love and of the faith which you have toward the Lord Jesus and toward all the saints,**

Evidence tier: N/A

Marcion: uncertain

ATT 1:6 **that the fellowship of your faith may become effective in the knowledge of every good thing which is in us in Christ Jesus.**

Evidence tier: N/A

Marcion: uncertain

ATT 1:7 **For we have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.**

Evidence tier: N/A

Marcion: uncertain

ATT 1:8 **Therefore though I have all boldness in Christ to command you that which is appropriate,**

> "Though I could be bold in Christ to command you, yet for love's sake I rather appeal" — Paul has apostolic authority but chooses persuasion. This rhetorical restraint is a hallmark of authentic Paul.
>
> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 1:9 **yet for love's sake I rather appeal to you, being such a one as Paul, the aged, but also a prisoner of Jesus Christ.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 1:10 **I appeal to you for my child Onesimus, whom I have become the father of in my chains,**

> "I appeal to you for my child Onesimus, whom I have brought to faith in my chains" — the heart of the letter. Paul treats a runaway slave as his spiritual son.
>
> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 1:11 **who once was useless to you, but now is useful to you and to me.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 1:12 **I am sending him back. Therefore receive him, that is, my own heart,**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 1:13 **whom I desired to keep with me, that on your behalf he might serve me in my chains for the Good News.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 1:14 **But I was willing to do nothing without your consent, that your goodness would not be as of necessity, but of free will.**

> **Evidence tier:** N/A
>
> **Marcion:** uncertain

ATT 1:15 **For perhaps he was therefore separated from you for a while that you would have him forever,**

Evidence tier: N/A
Marcion: uncertain

ATT 1:16 **no longer as a slave, but more than a slave, a beloved brother—especially to me, but how much rather to you, both in the flesh and in the Lord.**

The logical extension of Galatians 3:28 ("neither slave nor free") applied to a concrete situation. Paul does not directly command manumission but makes continued enslavement morally impossible.
Evidence tier: N/A
Marcion: uncertain

ATT 1:17 **If then you count me a partner, receive him as you would receive me.**

Evidence tier: N/A
Marcion: uncertain

ATT 1:18 **But if he has wronged you at all or owes you anything, put that to my account.**

"If he has wronged you or owes you anything, put that on my account" — Paul pledges his own credit. This vivid personal financial detail is strong evidence of authenticity.
Evidence tier: N/A
Marcion: uncertain

ATT 1:19 **I, Paul, write this with my own hand: I will repay it (not to mention to you that you owe to me even your own self besides).**

"I, Paul, write this with my own hand" — autographic authentication. Paul personally guarantees the debt, then subtly reminds Philemon: "you owe me your very self."
Evidence tier: N/A
Marcion: uncertain

ATT 1:20 **Yes, brother, let me have joy from you in the Lord. Refresh my heart in the Lord.**

Evidence tier: N/A
Marcion: uncertain

ATT 1:21 **Having confidence in your obedience, I write to you, knowing that you will do even beyond what I say.**

Evidence tier: N/A
Marcion: uncertain

ATT 1:22 **Also, prepare a guest room for me, for I hope that through your prayers I will be restored to you.**

> "Prepare a guest room for me" — Paul expects to visit. This expectation of imminent travel is characteristic of the authentic prison letters.
> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 1:23 **Epaphras, my fellow prisoner in Christ Jesus, greets you,**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 1:24 **as do Mark, Aristarchus, Demas, and Luke, my fellow workers.**

> **Evidence tier:** N/A
> **Marcion:** uncertain

ATT 1:25 **The grace of our Lord Jesus Christ be with your spirit. Amen.**

> Closing benediction formula.
> **Evidence tier:** N/A
> **Marcion:** uncertain

Marcion's Evangelion — Evidence Note

This companion no longer reproduces a verse-by-verse reconstruction of Marcion's Evangelion. The full reconstruction is not necessary for the argument of this series, and including it risks making the case appear to depend on a probabilistic gospel text rather than on the stronger Pauline, patristic, and structural evidence.

The necessary evidentiary points remain in Volume 2 Chapter 22, "Marcion's Evangelion — The Gospel Before the Gospels": Marcion possessed a Luke-family gospel; the hostile witnesses preserve enough of it to establish its adult Capernaum opening, its lack of birth narrative and genealogy, and several sayings that converge with the transaction/grace reading; and the reconstruction is always probabilistic rather than a recovered manuscript.

Readers who want the full forensic reconstruction should consult Jason BeDuhn, The First New Testament: Marcion's Scriptural Canon (2013), and Dieter T. Roth, The Text of Marcion's Gospel (Brill, 2015). Roth is the most rigorous verse-level scholarly reconstruction; BeDuhn provides the broader canonical and interpretive context. This series relies on their published work rather than reproducing a competing reconstruction here.

The argument does not require the reader to accept every Evangelion inference. The secure evidence is narrower: the hostile-witness tradition confirms that Marcion's gospel differed from canonical Luke in precisely the areas where the Catholicising programme would be expected to add Hebrew-continuity material. That evidence supports the convergence argument; it does not carry the whole case.

Key Greek Terms — Reference

The following terms appear throughout this document. Understanding the Greek prevents translation from flattening Paul's actual meaning.

ἀποκαλύψαι (apokalypsai)

To unveil. To remove a covering from something already present. The root of the word apocalypse. Paul's Damascus experience is described using this word — the Son was unveiled within him. Not arrival of something external but disclosure of something already present.

αὐτάρκης (autarkes)

Self-sufficient. Not needing external supply to be complete. The word Paul uses for contentment in Philippians 4. Freedom from the system's leverage — not poverty as virtue but not needing what the system offers as control.

αἰώνια (aionia)

Of the age. Eternal. Belonging to the reality that transcends the present order. Contrasted with πρόσκαιρα — what belongs to the present temporary age.

δοῦλος (doulos)

Slave. Owned property. No legal personhood. Paul uses this word for himself in relation to Christ — not gentle service but complete belonging to another. The Creator's world made you a doulos of its systems. The unknown Father's reality moves toward adoption as sons.

ἔκτρωμα (ektroma)

Untimely birth. Miscarriage. Something born outside the normal process. Paul uses this word for himself in 1 Corinthians 15:8 — his Damascus encounter was categorically different from the others, born outside the normal sequence of resurrection appearances.

ἐσταύρωται (estaurōtai)

Has been crucified and remains so — perfect passive tense. The completed and continuing separation Paul describes in Galatians 6:14. The world is crucified to him. He to the world. Neither has claim on the other.

μεταμορφοῦσθε (metamorphousthe)

Be transformed. Be metamorphosed. Present passive — ongoing, happening to you as much as you do it. Romans 12:2. Not a single event but a continuous process of reorientation away from the Creator's shape.

παῖς (pais)

Child or intimate servant. The word the Septuagint uses for the Isaiah 52-53 servant figure. Carries intimacy and proximity that doulos does not. The Catholicising tradition used the LXX's pais choice to connect Isaiah 53 to Jesus through sonship language.

πρόσκαιρα (proskaira)

For a season. Temporary. Belonging to this present time. Not just lasting less long but belonging to a different and passing order of reality. Governments, institutions, laws — all of these are πρόσκαιρα. They have their season and it ends.

στίγματα (stigmata)

Brand marks. The marks an owner places on owned property. Paul says in Galatians 6:17 that he bears in his body the marks of Jesus. His flesh is marked as belonging to the celestial presence — not to the Creator's system.

υἱοθεσία (huiothesia)

Adoption. Sonship. The relationship to the unknown Father that the Spirit produces — not servitude, not performance, not covenant obligation. Direct filial relationship with the Father who has no grievance against you.

ὤφθη (ophthe)

He was seen. He appeared. He made himself visible. Passive voice — the subject caused itself to be seen. Used for resurrection appearances throughout 1 Corinthians 15 and for Paul's Damascus experience. The passive voice suggests the initiative was with the one appearing, not with the one seeing.

Appendix B — Manuscript Witnesses to Flagged Passages

Volume 2, Chapter 2 describes the corpus-level and site-level manuscript evidence that corroborates the interpolation thesis. This appendix lays out the per-passage data underlying that discussion. For each flagged site it records the reading of the three earliest major Greek witnesses — Papyrus 46 (P46, c. 175–225 CE), Codex Sinaiticus (ℵ/01, mid-fourth century), and Codex Vaticanus (B/03, mid-fourth century) — together with a verdict that states how the manuscript datum relates to the flag produced by the primary methodology.

The verdicts are of five kinds. STRONGLY_CORROBORATED means the earliest manuscripts themselves lack or displace the verse. CORROBORATED_PARTIAL_VERSE means the manuscript record supports a shorter reading at the verse level — a word or a clause missing — rather than a whole-verse omission. CORROBORATED_VIA_SCRIBAL_UNCERTAINTY means the verse is present in the manuscripts but carries scribal marks (distigmai, multiple correctors' hands, transposition in cognate traditions) indicating that the copying tradition itself knew the passage was contested. SOFT_CORROBORATION_SCRIBAL_ACTIVITY means the manuscript record shows unusual copying activity at the site without supplying a clear variant. NEUTRAL_PHYSICAL_LACUNA means the manuscript is silent at the site because that portion of the codex is physically lost or was never copied in that witness.

The goal of the appendix is to supply manuscript data as a separate corroborative axis to the primary methodology, not to revise the primary verdicts. Where a manuscript flag tightens or loosens the site's reading, that is noted in the corroboration line. Where the manuscripts are neutral, the primary methodology's verdict stands on its own evidence.

Per-passage witness table

Romans 1:16

Verdict: CORROBORATED_PARTIAL_VERSE
P46: lacuna
01: not_surveyed
03: extant_with_variant 'παντι τω πιστευοντι ιουδαιω τε και ελληνι' (omits πρῶτον ('first'))
Vaticanus omits πρῶτον at the site where Marcion's redaction also lacks priority-of-Israel language.

03: Partial-verse shorter reading aligned with Marcion's text; supports reading Jew/Greek as symmetric rather than priority pair.

Romans 3:25

Verdict: SOFT_CORROBORATION_SCRIBAL_ACTIVITY
P46: lacuna
01: not_surveyed
03: extant
03: Concentration of scribal corrections at the hilasterion verse; soft corroboration of scribal uncertainty at this flagged seam.

Romans 16:24

Verdict: STRONGLY_CORROBORATED
P46: absent_from_ms
01: absent_per_NA28
03: absent_from_ms
All three earliest major Greek witnesses (P46, א, B) lack Rom 16:24. The grace-doublet is a late harmonizing addition.

Romans 16:25

Verdict: STRONGLY_CORROBORATED
P46: present_but_displaced
01: not_surveyed_extant_per_NA28
03: extant
P46′s placement of the doxology after 15:33 is the single most important MS datum in this pass. Physical second-century manuscript evidence that Rom 15:34+ was not always read as a continuation of Paul's travel plans but as the closing benediction of a 15-chapter letter.
P46: P46 physically preserves a short-Romans tradition where ch.16 is absent (or separate) and the doxology caps a 15-chapter letter. Direct manuscript confirmation of the textual mobility already attested by Marcion's 14-chapter Romans (Origen) and the Latin capitula tradition.

Romans 16:26

Verdict: STRONGLY_CORROBORATED (see 16:25)
P46: present_but_displaced
03: extant

Romans 16:27

Verdict: STRONGLY_CORROBORATED (see 16:25)
P46: present_but_displaced
03: extant

1 Corinthians 14:34

Verdict: CORROBORATED_VIA_SCRIBAL_UNCERTAINTY
P46: extant ‘αι γυναικες εν ταις εκκλησιαις σιγατωσαν καθως και ο νομος λεγει’
01: extant
03: extant
Vaticanus carries distigmai (umlauts) at 14:33-34 signalling scribal knowledge of a shorter text; Sinaiticus has 3 corrector overwrites at 14:35 including a substantive singular/plural variant; P46 appears to read a shorter text. All three witnesses preserve the passage but all three also witness to textual instability at exactly the seam this project flagged on internal grounds.

1 Corinthians 14:35

Verdict: CORROBORATED_VIA_SCRIBAL_UNCERTAINTY
P46: extant
01: extant
03: extant

Ephesians 1:1

Verdict: STRONGLY_CORROBORATED

P46: extant ‘παυλος αποστολος χρυ ιηυ δια θεληματος θυ τοις αγιοις ουσιν και πιστοις εν χρω ιηυ’ (omits ‘εν Εφεσω’ (place-name))
01: extant ‘τοις αγιοις πασιν τοις ουσι εν εφεσω και πιστοις εν χω ιυ’
03: extant ‘τοις αγιοις τοις ουσιν εν εφεσω και πιστοις εν χω ιυ’
P46 lacks ‘εν Εφέσῳ’ entirely; א and B have it added by later correctors over an original blank addressee. Consistent with a circular-letter original (as Marcion’s ‘Laodiceans’ identification would predict) and inconsistent with an originally Ephesian text.
P46: Oldest Greek manuscript of Ephesians has no place-name. The address is open: ‘to the saints who are also faithful in Christ Jesus’. Direct corroboration of Marcion’s identification of this letter as ‘to the Laodiceans’ (Tertullian, Adv. Marc. 5.17): neither ‘Laodicea’ nor ‘Ephesus’ is a stable original reading — the addressee slot was blank and filled in by different communities.

Colossians 1:15

Verdict: NEUTRAL_PHYSICAL_LACUNA
P46: not_in_ms
01: extant
03: extant

Methodology and sources

Per-verse manuscript readings in this appendix derive primarily from the CC BY 4.0 transcriptions of the IGNTP / ITSEE New Testament Virtual Manuscript Room. Where

ITSEE transcriptions were not available for a given verse or witness, Tischendorf's 1867 edition of Vaticanus (Novum Testamentum Vaticanum) and the 1868–81 Cozza-Vercelloni facsimile edition were used as public-domain fallback. High-resolution images from the Center for the Study of New Testament Manuscripts (CSNTM) were used for visual verification of corrector-layer readings. The NA28 critical apparatus was consulted for sites where the primary transcriptions were unclear.

The underlying data is preserved in the project archive at data/ms_witness_per_verse.json (per-verse witness records for all 310 flagged sites surveyed) and data/ms_pass_targets.json (the target-list that defined the scope of the manuscript pass). The full narrative analysis is at narrative/ms_witnesses_analysis.md. Source licensing and attribution requirements are documented in Sources/SOURCE_LICENSES.md.

The manuscript pass was scoped to three categories of flagged site: REM-status verses excluded by the primary methodology, partial-block holdouts (verses retained inside an otherwise-excluded block for structural reasons), and partial-verse candidates (verses where the patristic record quotes less than the full canonical verse). Of the 310 surveyed sites the 10 entries above are the ones at which the manuscripts speak substantively. The remaining 300 sites are either physically lost in one or more witnesses, extant with no variant, or extant with variants too minor to affect the interpolation verdict.

Appendix M: Methodology

This appendix describes, in full, the methodology used to arrive at the verse-by-verse classifications in Companion A and the reconstructed reading in Volume 1 and Volume 2. It is written so that a sceptical reader can audit every decision.

1. The signal framework

Every verse in the ten letters of the Pauline corpus was evaluated against twelve signal codes. A signal is a kind of evidence that an editorial hand has been at work on a passage. Each signal has a weight assigned to it, reflecting how strongly that kind of evidence ordinarily bears on the question of interpolation.

Code / Name	Weight	What it means
MA Marcionite Absence (dual-source)	0.75	The verse is absent from both of the two independent reconstructions of Marcion's Apostolikon — Harnack (1921) and BeDuhn (2013).
MA† Marcionite Absence (single-source)	0.65	Confirmed absent by Harnack only, with BeDuhn silent or reconstructing absent.
IA Independent Attestation / Internal Anachronism	0.90	Independent patristic evidence of removal, or reference to an event later than the letter.
SR Structural Rupture	0.45	Text flows demonstrably better without the passage; structural discontinuity at boundaries.
WS Walker Stylometric	0.45	Identified as non-Pauline by Walker's vocabulary/stylometric analysis (1999, 2001).
AC Argument Completes	0.45	The surrounding argument forms a complete unit without the passage.

HW Hostile Awkward Defence	0.45	A church father defends a passage in a way that inadvertently confirms the interpolation.
HS Hostile Silence	0.45	A church father writing on the exact topic ignores a passage that would have been decisive if he knew it.
TC Temporal Correlation	0.45	The passage first appears prominently, or becomes newly useful, in the later polemical setting where its content is needed.
IU Institutional Utility	0.10	The passage addresses an identifiable institutional concern of the late-first- or second-century church. Weakest signal; never classifies alone. **Note:** IU is the most vulnerable of the twelve signals to confirmation bias — almost any theologically significant passage can be argued to serve some institutional purpose. It contributes to scoring only when at least one external-witness or independent-attestation signal is also present, and is best understood as contextual plausibility evidence rather than evidence that an interpolation occurred.
PI Positional Instability	0.45	The passage appears in different locations across manuscript families.
DSB Directional Signature, Block-confirming	0.40	A second-pass block-confirming signal. Applied only after the first pass has already identified a block-level anomaly using content-neutral signals (MA, WS, SR, AC, HS, HW, TC, PI, IA). DSB then asks: does this block — identified on independent grounds — also move in the established interpolation direction? If yes, DSB contributes weight 0.40 to the block-interior verses. **Sequence — critical to the anti-circularity argument:** (1) First-pass content-neutral signals identify

the block anchor. (2) The directional pattern is observed across the full corpus. (3) DSB is applied to block interiors only where step 1 has already fired. DSB never creates a finding; it confirms one.
Why this is not circular: The direction was established from the first-pass cases (MA, WS, SR, etc.), not from DSB. The first-pass cases are identified on manuscript, linguistic, structural, and patristic grounds with no reference to direction. DSB is then applied to confirm that the block belongs to the pattern — it is not the reason the block was identified.
Example — Romans 13:1–7: Romans 13:1 is the block anchor, identified by MA (absent from Marcion per Tertullian), WS (writing-style departure from authenticated Paul), SR (structural rupture in the letter argument), HS (hostile witness silence: Polycarp on obedience does not quote it), and TC (first-century civic submission framing inconsistent with Paul's eschatological register). These five independent first-pass signals identify 13:1 before DSB is considered. DSB is then applied to 13:2–7 as block interiors: they move toward the same hierarchical-submission direction as every other identified interpolation. Weight 0.40 each, contributing alongside the block anchor's first-pass evidence. Result: 13:2–7 move from POSSIBLE (50%) to PROBABLE (70%).
DSB never classifies alone. A verse with only DSB receives DIR status, not REM or SUS.

Note on numerical precision and the independence assumption. The confidence percentages in this apparatus are judgment-weighted heuristic scores, not frequentist probability calculations. The signal weights (MA = 0.75, IA = 0.90, structural signals = 0.45, etc.) reflect the relative evidential strength assigned by textual and scholarly consensus, not statistical derivation from a sample. The Bayesian formula below is used as a structured aggregation method to produce a

ranked ordering of interpolation candidates; it does not imply mathematical precision.

The independence assumption. The formula below assumes signal independence. That assumption is not fully satisfied here. Structural Rupture (SR) and Argument Completes (AC) both measure textual-flow disruption and are correlated. The Marcionite Absence forms (MA and MA†) draw on the same underlying source material. Directional consistency is treated as an audit of the results rather than an independent verse-level signal. The formula is used to make the weighting explicit and auditable — not to claim statistical precision. Where correlated signals contribute to a score, the per-verse notes flag this. Treat CONFIRMED / PROBABLE / POSSIBLE as descriptive confidence tiers, not as exact probability claims. The evidence is the argument; the numbers are a summary of its weight.

Confidence scores are computed using the following formula. In plain terms: imagine each signal is independently asking whether the verse is interpolated. The formula computes the probability that **at least one** of them is right — equivalent to 1 minus the probability that every single signal is wrong simultaneously. Two independent signals of moderate strength combine more powerfully than one strong signal alone, because two independent witnesses being simultaneously wrong is much less likely than one:

$$P = 1 - \prod_{i}(1 - P_i)$$

The result is binned into four confidence labels: CONFIRMED (≥80%), PROBABLE (≥60%), POSSIBLE (≥35%), UNLIKELY (<35%).

1b. Block propagation — how verse-level scores are extended across a block

A large editorial addition rarely arrives as a single isolated verse. When the first-pass signals identify an anchor verse, the editorial unit typically extends to the surrounding verses that form a coherent block with it. The block propagation rule formalises this:

> **Block rule.** When a verse with at least one MA-bearing signal (MA or MA†) is identified as REM or SUS, the surrounding verses within the same chapter and within 8 verse numbers are treated as a candidate block. The anchor is the first MA-bearing verse in the sequence. Block-interior verses — those adjacent to the anchor but without their own first-pass signals — are marked `is_block_propagated = true` in the canonical dataset and are eligible for DSB scoring, which formalises the directional confirmation as a contribution of weight 0.40. The block boundary stops at a verse that scores ATT on all first-pass signals or that lacks any contiguous connection to the anchor.

What this means in practice. Block-interior verses are never classified REM solely because of block proximity. The anchor must carry independent first-pass evidence. The block-interior designation means: (a) this verse falls within a range where an editorial addition is already independently attested; (b) the block-level directional audit (DSB) may contribute confirmatory weight; and (c) the final

classification still requires the confidence threshold (≥60% for REM). A block-interior verse that reaches only POSSIBLE is retained as SUS, not removed.

1c. PAR — phrase-level excision

Most interpolation decisions are verse-level: the whole verse is either retained or removed. In some cases, however, the evidence points to a phrase within an otherwise authentic verse. These cases carry the PAR flag alongside their status (e.g., ATT PAR or SUS PAR).

A verse is marked PAR when: (a) a specific phrase within it is absent from Marcion's text, or carries independent patristic evidence of variant form, AND (b) the surrounding verse without that phrase forms a coherent unit. The PI (Positional Instability) signal is the primary marker for phrase-level candidates. In Companion B, the verse is retained but with the interpolated phrase removed. In Companion A, both the full transmitted text and the specific suspect phrase are identified in the note row.

The 8 verses carrying PAR are predominantly Christ-language additions of the form 'and God our Father' or 'to the Jew first' — small insertions consistent with the proto-orthodox pattern Ehrman documents at the manuscript stage, here identified at the pre-canonical compositional stage.

2. The four-tier evidence system

The signal framework identifies candidate interpolations. The four-tier evidence system then classifies each candidate by the kind of evidence supporting it, so that the reader can see at a glance whether a given claim rests on the strongest or weakest class of argument.

Tier 1 — External Witness

The verse is absent from Marcion's reconstructed Apostolikon AND the signal set includes a Marcionite Absence signal (MA / MA†). This is treated here as the strongest tier of evidence because the earliest reconstructable non-orthodox witness to the Pauline text lacks the passage, though that witness survives only through reconstruction from hostile sources rather than through direct manuscript preservation. The great majority of excluded verses belong to this tier. Some Tier 1 verses are retained as SUS where the evidence is strong but not sufficient for removal.

Tier 2 — Scholarly Consensus

Independent modern scholars (Walker, Sanders, Campbell, BeDuhn, Ehrman) identify the verse as non-Pauline on stylometric, structural, or source-critical grounds. May or may not have external witness support. Signals typically include WS (Walker stylometric), IA (independent attestation), or a BeDuhn "unattested" note without an accompanying MA. About 16 excluded verses fall here.

Tier 3 — Internal Evidence

Verses where internal-evidence signals converge (typically SR + AC plus another internal signal at combined weight ≥ 1.0) but no external-witness or independent-attestation signal is present. These passages are excluded with the lowest confidence of any REM verse; the case rests entirely on structural and directional analysis without external corroboration. Each is individually noted in the per-verse table. Fewer than five verses in the corpus fall here.

Tier 4 — Flagged for Review

SUS (suspected) verses that have not been excluded from the reconstructed reading. Evidence is partial or contested; the verses remain in the text but are flagged in the per-verse tables.

Tier N/A

Attested verses with no interpolation case.

3. The coherence test

After the candidate interpolations were identified by the signal framework, a separate and independent test was run: could the reconstructed text actually be read? Specifically, at every point where a block of verses has been removed, does the text on either side of the removal flow together?

The test was carried out using a neural sentence-embedding model (all-MiniLM-L6-v2, sentence-transformers) to compute the cosine similarity between the embedding of the last retained verse before a removed block and the embedding of the first retained verse after. This is a standard measure of semantic similarity between passages.

A baseline was established from the two letters of the corpus that are least interpolated (Galatians and Philippians). Two hundred consecutive pairs of attested verses were sampled. The baseline mean cosine similarity was 0.363 with a standard deviation of 0.149.

Every join-point in the reconstruction was scored and classified against this baseline:

Verdict	z-score threshold / Interpretation
VALIDATES_REMOVAL	$z \geq +0.5$ The text flows better across the removal than typical Pauline verse-to-verse transitions. The removal is not creating a coherence problem; it is removing material that was interrupting the flow.
NEUTRAL	$-0.5 \leq z < +0.5$ Coherence across the removal is indistinguishable from typical Pauline flow.

WEAK_CONCERN	**$-1.0 \leq z < -0.5$** Slightly below baseline; worth noting but not disqualifying.
FLAGS_BOUNDARY	**$z < -1.0$** Coherence across the removal is significantly below baseline. The boundaries of the removal may need reconsideration.

Of the 39 join-points in the final reconstruction, 10 were VALIDATES_REMOVAL, 17 NEUTRAL, a handful WEAK_CONCERN, and 11 FLAGS_BOUNDARY. The eleven flagged points are each examined individually in Companion A and treated in one of three ways: (i) extend the removal boundary; (ii) add a structural bridge; (iii) reconsider the removal. No verse was re-classified merely to satisfy the coherence test, but the test did identify three real inconsistencies in the draft data, each of which was resolved by consulting the source scholarship.

Independence of the coherence test

The coherence test uses ONLY the verse-text embeddings of the retained verses. It does not look at the signal assignments, the status classifications, or the confidence scores. A verse marked SR (structural rupture) by the analyst is therefore not guaranteed to produce a VALIDATES_REMOVAL verdict; agreement between SR and VALIDATES_REMOVAL is genuine independent corroboration, and disagreement (SR marked but FLAGS_BOUNDARY produced) flags a real problem.

4. The Philemon control

The strongest internal validation of the method comes from running the same pipeline on Philemon, the shortest and most-universally-accepted Pauline letter. Philemon is a 25-verse personal letter to an individual slaveholder. It contains no theological claim that a proto-orthodox editor would need to alter. It appears in Marcion's Apostolikon without any attested omissions. Every modern scholar accepts it as authentic Paul.

When the full signal pipeline is run on Philemon

Total verses: 25
Status distribution: 25 ATT, 0 REM, 0 SUS
Evidence tier distribution: 25 N/A
Verses excluded: 0
Verses carrying any signal: 0
The method flags nothing.
This is a meaningful internal check against over-flagging, not a definitive validation of the method. The same pipeline that produces 318 exclusions across the other nine letters produces zero exclusions on the one letter where we have strong prior grounds to expect zero. The Philemon control has, therefore, been passed.

5. The direction-of-editing test

The methodology includes a consistency requirement: every interpolation that the framework flags must move the theology in the same direction. This is not used to flag verses (that would be circular), but as a post-hoc internal consistency audit of the resulting pattern.

The predicted direction is: toward law-continuity, covenant-affirmation, and institutional authority. Across the excluded Tier 1 verses, the direction is consistent: none moves Paul toward more radical freedom, more thoroughgoing grace, or more dissolution of hierarchy. Bart Ehrman's Orthodox Corruption of Scripture (1993) establishes the same asymmetry from the mainstream textual-critical direction, independently of this analysis.

Limitation that must be named. This audit is not fully independent of the classification process. Institutional Utility (IU), which contributes to some classifications, is directionally weighted. An audit that shows directional consistency across verses some of which were classified partly on directional grounds is therefore not a clean independent test. What the audit does validly confirm is that the Tier 1 (external-witness) cases — where classification rests primarily on Marcionite absence, not on directional signals — also exhibit directional consistency. That subset of the pattern is the strongest part of the argument, because it does not depend on the analyst's directional judgment at all.

6. Known limitations

> **A note on confidence gradation.** The Tier 1 cases — roughly 290 verses where the removal argument rests on Marcionite absence confirmed by at least one independent first-pass signal — carry the strongest evidence and would survive a rigorous peer review. The Tier 3 and DIR cases (fewer than 30 verses in total), which rest on internal structural evidence without external-witness support, are argued cases that a well-informed critic could reasonably dispute. The tier classification in every verse entry in Companion A is designed to make this gradation visible at a glance.

This study makes no claim to completeness, and several limitations must be noted.

Reliance on reconstructed text. Marcion's Apostolikon is itself a reconstruction, pieced together from hostile witnesses. Neither Harnack's nor BeDuhn's reconstruction is the text itself. Where the reconstructions disagree, the study records the disagreement in the per-verse notes but classifies conservatively.

The limits of stylometry. Stylometric arguments are always contested. Walker's 1999 article on Romans 1:18-2:29 has been challenged; so have every other stylometric study in this field. The methodology does not rely on stylometry alone, but the fact that Walker's classifications largely converge with the Marcionite-absence classifications is not, on its own, proof.

The coherence test measures one thing. Semantic similarity via sentence-embedding is one measure of textual flow; it is not the only one. Grammatical continuity, rhetorical rhythm, and discourse-marker distribution are not measured. The test is best understood as a sanity-check rather than a proof.

The direction-of-editing argument can cut both ways. If the editor is proto-orthodox and has a specific theological agenda, an analyst who shares or rejects that agenda may over- or under-identify interpolations. The tier system is designed to make this biasing more difficult by separating external-witness cases (where the analyst's agenda is irrelevant) from internal-only cases (where it matters more). Dating is assumed, not proven. The study assumes that the authentic Pauline letters are first-century compositions and that the interpolations belong to the late first through mid-second century. This is a standard critical position but not beyond dispute.

6b. What would disconfirm this analysis

A methodology that cannot be disconfirmed is not a methodology. The following results would substantially undermine the present analysis:
(a) A substantial number of verses absent from Marcion's Apostolikon were found to move Paul in the anti-Catholicising direction (toward more radical freedom, more thoroughgoing grace, more dissolution of hierarchy). None were found.
(b) The Philemon control failed: the full signal pipeline fired on Philemon, the one letter universally accepted as uninterpolated. It did not fire (see Section 4).
(c) The coherence test systematically showed lower scores at removal boundaries than at unremoved positions — meaning the reconstruction creates textual discontinuity rather than resolves it. It did not (see Section 3); the majority of join-points were NEUTRAL or VALIDATES_REMOVAL.
(d) An independent analyst applying the same signal weights to the same corpus reached a substantially different set of exclusions. The reproducibility instructions in Section 7 are provided specifically so that this test can be run.
Within the present dataset, none of these disconfirming results appeared; independent replication remains the more important test.

6c. An invitation to critics

No party to a case presents a perfect evidentiary record. The analysis here will contain errors of assessment, gaps in scholarship, and individual verse judgements that a well-informed critic can improve. That is expected and welcome. What critics are invited to do — and what the reproducibility specification in Section 7 makes possible — is to run the same methodology on the same corpus and publish the results. The signal framework is open. The weights are declared. The data is the Pauline text and the patristic record, both publicly accessible. A corrected analysis that reaches substantially different conclusions about the directional pattern would be significant evidence against the thesis. One that corrects individual verse-level misjudgements while leaving the pattern intact confirms what the coincidence already suggests: that the institution's most consequential Pauline proof-texts are also the Pauline corpus's most probable editorial additions. That is the light this analysis is attempting to shine, and it does not require perfection to shine it.

6d. Sensitivity to weight choice

A reasonable reader will ask two questions about the table in Section 1: where do these specific numbers come from, and how much does the result depend on them. Both questions are answerable.

Where the weights come from

The weight assigned to each signal records the relative evidential strength of the kind of evidence that signal represents. The hierarchy is the argument; the numbers are a numerical summary of it.

- **Independent Attestation (IA, 0.90).** The strongest weight, because an IA classification means a non-Marcionite witness — typically a mainstream textual critic working from independent premises (Walker, Sanders, Campbell, Ehrman) — has identified the same passage as non-Pauline through a different methodology. Independence of method is the strongest evidential property available in this kind of analysis.
- **Marcionite Absence, dual-source (MA, 0.75).** Strong but not as strong as IA, because Marcion's text is a reconstruction from hostile witnesses (Harnack 1921; BeDuhn 2013) rather than a directly preserved manuscript. The 0.75 weight reflects "very strong evidence whose source is reconstructed."
- **Marcionite Absence, single-source (MA†, 0.65).** Ten points lower than MA. The differential reflects the loss of triangulation across the two independent reconstructions: a single reconstruction is more exposed to the methodological caveats Lieu and others have raised about reading the surviving polemicists.
- **Structural and stylistic signals (SR, WS, AC, HS, HW, TC, PI: 0.45 each).** Internal-evidence signals. Calibrated so that no single internal signal alone produces a PROBABLE classification (≥ 60 %). Two independent internal signals combine via the probabilistic-union formula to roughly 70 %, which crosses the PROBABLE threshold. The methodology therefore enforces corroboration: a verse cannot be flagged as PROBABLE on a single piece of internal evidence.
- **Institutional Utility (IU, 0.10).** The weakest signal, deliberately. IU is the most exposed to confirmation bias of the twelve. The 0.10 weight ensures IU contributes only marginally even when combined with stronger signals, and never classifies alone.
- **Directional Signature, Block-confirming (DSB, 0.40).** Slightly below the internal-signal weight because DSB is a second-pass signal: it contributes only when an already-identified block-level anomaly is being confirmed, and cannot create a finding on its own. The 0.40 weight is high enough to lift block-interior verses across the PROBABLE threshold when combined with the anchor's first-pass evidence, and low enough that the directional audit cannot dominate the classification of any single verse.

These weights were not derived statistically from a sample of "known interpolations," because no such labelled sample exists for this corpus. They are scholarly judgment calls calibrated against the formula's behaviour: each weight

was chosen so that the threshold structure (single weak signal = UNLIKELY; single moderate signal = POSSIBLE; two moderate signals or one strong signal = PROBABLE; strong signal with corroboration = CONFIRMED) produces classifications consistent with the evidence as the analyst read it.

How much the result depends on the weights

This is an empirical question rather than a rhetorical one, and it has been tested. The full sensitivity analysis is published as `docs/weight_sensitivity_analysis.md` and `docs/weight_sensitivity_analysis.json` in the project archive; the headline result is the following.
The published reconstruction classifies 330 verses as REM. Each row of the table below shows how many of those 330 verses still score PROBABLE or CONFIRMED (≥ 60 %) under an alternative weight scheme. A verse that drops below PROBABLE under a given scheme is one whose removability is, on that scheme's premises, contestable.

Scheme	REM at PROBABLE+	Survival	Description
published	330 / 330	100 %	Canonical baseline.
`ma_heavy`	330 / 330	100 %	MA = 1.00, MA† = 0.80. Tests whether the rankings depend on capping MA at 0.75. They do not.
`ia_down`	330 / 330	100 %	IA reduced to 0.45 (structural-signal level). Tests whether the high IA weight is doing decisive work. Zero label changes.
`structural_heavy`	312 / 330	95 %	Internal-evidence signals upweighted, MA reduced. Tests whether the case stands when reconstruction-based evidence is downweighted in favour of language-internal evidence.
`all_equal`	312 / 330	95 %	Every signal at 0.50. Eliminates the differential weighting entirely.
`ma_down`	286 / 330	87 %	Lieu-friendly: MA = 0.50, MA† = 0.40. Tests whether the case survives a sceptical reading of the

			Marcionite reconstructions.
`ma_zero`	190 / 330	58 %	MA = 0, MA† = 0. The MA-independent baseline: Marcionite evidence removed from the formula entirely.

Three readings of the table.

The high IA weight is not load-bearing. Halving IA to 0.45 — the same level as the structural signals — produces zero label changes. The case for the REM classifications does not depend on Independent Attestation being scored at 0.90.

The differential weighting is not load-bearing either. Setting every signal equal at 0.50 — eliminating the published weight hierarchy entirely — leaves 95 % of REM verses at PROBABLE or above. The published differentiation refines the result; it does not produce it.

The MA weight is partially load-bearing, in expected ways. The two schemes that meaningfully degrade the result are `ma_down` (MA halved, 87 % survival) and `ma_zero` (MA removed entirely, 58 % survival). Even on `ma_zero` — the most sceptical possible scheme, equivalent to assuming the Marcionite reconstructions are unusable as evidence — 58 % of REM verses still hold at PROBABLE or above. The case weakens; it does not collapse.

The verses that fall below PROBABLE under `ma_down` and `ma_zero` are concentrated in Romans 7 (the law-and-conflict chapter) and Romans 1:18–2:29 (the wrath-and-vice catalogue). These are precisely the cases identified throughout this corpus as the most MA-dependent. The sensitivity analysis confirms what the prose has admitted from the start: the strongest cases (Romans 13:1–7, Romans 9–11, the household codes, the women-silencing passages, the Pastorals' anticipations) are the ones where multiple signal types converge; the more contested cases are the ones where MA is doing more of the work. The verse-by-verse MA-independent score reported alongside every signalled verse in Companion A shows the same pattern at the individual level; the sensitivity analysis confirms that the verse-level pattern aggregates as those individual reports suggest it would.

What this is, and is not

This sensitivity test does not establish that the published weights are correct. It establishes that the reconstruction is not an artefact of those particular numbers. A reviewer who finds 0.75 too high for MA can run the analysis at 0.50 — `ma_down` — and observe that 87 % of the REM list is unchanged. A reviewer who rejects Marcionite evidence entirely can run `ma_zero` and observe that 58 % of the REM list survives without it. The argument is robust precisely because it does not depend on any single signal being weighted any particular way: it depends on multiple signals converging, and the convergence pattern is what the weight-sensitivity check exposes.

The full per-verse data — every REM verse, its baseline confidence, its confidence under each scheme, and its signals — is published in `docs/weight_sensitivity_analysis.json`. A critic who wishes to argue that a specific weighting scheme produces a meaningfully different reconstruction can identify exactly which verses carry the disagreement and adjudicate them directly.

7. Reproducibility

All data and code used in this study are available at the project root. The full pipeline can be re-run with:
python3 scripts/update_json_scores.py # rescore python3 scripts/compute_coherence.py # recompute coherence python3 scripts/compute_evidence_tier.py # recompute tiers python3 scripts/philemon_control.py # run control python3 scripts/generate_reconstruction.py # generate clean text

Every row in Companion A can be traced to

a verse record in rag_verses.json
a signal assignment in signals_current
a score produced by scripts/update_json_scores.py
a tier produced by scripts/compute_evidence_tier.py
a Marcion-attestation string derived from BeDuhn (2013) by scripts/build_marcion_attestation.py
where applicable, a coherence score produced by scripts/compute_coherence.py
The analysis is intended to be audited, not trusted.

> **Pauline analysis package.** The canonical dataset, scoring scripts, and an interactive analysis workbench are distributed as a single archive: `by-what-authority-pauline-analysis.zip`. The archive contains `rag_verses.json` (the 1,794-verse canonical dataset), the Python scoring toolchain in `regeneration/scripts/`, and a browser-based signal and confidence explorer in `workbench/`. Search for the filename to find the current download location. A `README.md` and `CALCULATIONS.md` inside the archive explain each component and give step-by-step rebuild instructions.

Philemon Control Report

Purpose

Philemon is the shortest, most personal, and least theologically contested of Paul's letters. It is present in Marcion's Apostolikon in every reconstruction and has no attested omissions. It therefore serves as the null-hypothesis control for the interpolation-detection methodology: if the method is well-calibrated, it should flag NOTHING here.

Method

Every verse of Philemon has been processed through the same signal framework (MA, MA†, SR, WS, AC, IA, IU, HW, HS, TC, PI, DSB) and the same verse-adjudication pipeline used for the other nine letters.

Result

- Total verses: 25 (all ATT)
- No verse carries any signal code
- No verse is excluded from the clean reconstruction
- Marcion attestation: recorded as uncertain across all 25 verses (no patristic citation survives that explicitly quotes Philemon for Marcion's text; the control claim rests on the signal framework staying inert, not on direct attestation)

The method produces zero interpolation flags on Philemon — the clean control letter in this corpus, and one that modern scholarship broadly accepts as authentically Pauline. This supports the calibration claim: the signal framework does not fire merely because a passage is theologically inconvenient.

CONTROL PASSED. The method produces zero interpolation flags on Philemon — the clean control letter in this corpus, and one that modern scholarship broadly accepts as authentically Pauline. This supports the calibration claim: the signal framework does not fire merely because a passage is theologically inconvenient.

Per-verse table

Ref	Status	Tier	Marcion	Signals
1:1	ATT	N/A	uncertain	—

1:2	ATT	N/A	uncertain	—
1:3	ATT	N/A	uncertain	—
1:4	ATT	N/A	uncertain	—
1:5	ATT	N/A	uncertain	—
1:6	ATT	N/A	uncertain	—
1:7	ATT	N/A	uncertain	—
1:8	ATT	N/A	uncertain	—
1:9	ATT	N/A	uncertain	—
1:10	ATT	N/A	uncertain	—
1:11	ATT	N/A	uncertain	—
1:12	ATT	N/A	uncertain	—
1:13	ATT	N/A	uncertain	—
1:14	ATT	N/A	uncertain	—
1:15	ATT	N/A	uncertain	—
1:16	ATT	N/A	uncertain	—
1:17	ATT	N/A	uncertain	—
1:18	ATT	N/A	uncertain	—
1:19	ATT	N/A	uncertain	—
1:20	ATT	N/A	uncertain	—
1:21	ATT	N/A	uncertain	—
1:22	ATT	N/A	uncertain	—
1:23	ATT	N/A	uncertain	—
1:24	ATT	N/A	uncertain	—
1:25	ATT	N/A	uncertain	—

Reading

This result is a meaningful internal check against over-flagging, not a definitive validation of the method. A method that flags nothing on the clean control letter, while identifying systematic editorial insertions elsewhere, is at least not firing merely because a passage is theologically inconvenient.